UT OMNES UNUM SINT

THE LAMP

A CATHOLIC MONTHLY DEVOTED TO CHURCH UNITY AND MISSIONS

For Sion's sake I will not hold my Peace, and for the sake of Jerusalem I will not rest until the JUST ONE comes forth as Brightness, and her SAVIOUR be lighted as a Lamp.—Isaias, lxii. 11.

Vol XXII. PEEKSKILL, N. Y. AND GRAYMOOR, GARRISON, N. Y., AUGUST 15, 1924 No. 8

WHAT ROME AND CANTERBURY SAY ABOUT REUNION

The *Philadelphia Inquirer* has given the following resume of an article in The Century, written by Mr. William Crawford, who recently interviewed both His Holiness, Pope Pius XI, and Dr. Davidson, Archbishop of Canterbury relative to Church Unity.

While Papal etiquette forbids that the Pope be quoted directly Mr. Crawford gives the gist of what he said as follows:

"While the Holy Father is particularly anxious to bring about a union, there can be no compromise, no meeting on half-way grounds to accomplish this end. The Roman Catholic Church is founded on the rock, Saint Peter. It has specific apostolic authority, delegated to its founder by Christ Himself. Every dogma, every one of its teachings, has been dictated by Christ through his vice-regents on earth; consequently, it cannot change, revise, or in any way alter any of its doctrines or principles in order to bring about a reunion.

His Holiness Pope Pius XI.

"There would be no difficulty in receiving the Episcopal ministry into the fold of the Catholic Church. Cardinal Newman is an example of such transference. They would need to be reconstructed, because by papal bull the Anglican apostolic succession is not recognized. The Protestant denominations would also be welcomed by the Holy Father, who hopes that they too will be drawn by the power of heavenly love back to the fold."

The venerable Archbishop of Canterbury, Dr. Randall Thomas Davidson said:

"There is nothing more important to the world today than Christian unity of purpose. I would like to see all branches of the Christian faith working together for the upbuilding of God's kingdom on earth.

"It would be splendid to have all the churches, Catholic, Lutheran, Anglican and Nonconformist, working together in one body. Much more could be accomplished by union. Practically, there are almost unsurmountable difficulties in the way of such union.

"I hope for a closer cooperation, I desire closer harmony, I doubt the possibility of a physical union between the Anglican Church with either Rome or the Nonconformist.'"

Some day, we trust, the eyes of all Christians will be supernaturally opened to recognize in the See of Peter the only divinely constituted center of a Reunited Christendom.

Become a LIFE Member of the Union-That-Nothing-Be-Lost.

CHRIST, KING OF NATIONS

As far back as the year 1899, says the *Messenger of the Sacred Heart*, five Cardinals of Holy Church, including the Patriarch of Venice, who was afterwards Pope Pius X, and 89 Archbishops and Bishops, addressed to Leo XIII a petition for the *establishment of a special Feast* in recognition of the sovereignty of Christ over all the nations of the world. It seems highly appropriate that in our day, when it has become a sort of axiom on the part of political leaders that the State must observe a strict neutrality with regard to all religions, there should arise on the part of Catholics everywhere the strongest possible protest against this heresy of modern liberalism, and a determined effort to restore to Christ the place which He once held in the eyes and in the hearts of all civilized peoples.

It is to achieve this purpose that the Consecration of families to the Sacred Heart has been so urgently advocated within the last few years, and it is to further the same end that a petition has once more been addressed to the Sovereign Pontiff to establish a Feast in honor of the "Reign of the Sacred Heart over Society" at large, or, in other terms, in honor of "Christ King of Nations." This later petition bears the signature of 341 dignitaries of the Church, comprising Cardinals, Archbishops, Bishops and heads of religious orders, so that it is plain that the project has acquired great momentum. Nor is the movement confined to any one country; while the clergy of Italy and France are its most ardent promoters, it has also the warmest support from Poland, Canada, Spain, Portugal, Ireland, Greece, Colombia, Chile, etc.

Pax Christi In Regno Christi

The Holy Father himself is highly gratified at the progress that has been made in discovering or determining the sentiment of the Hierarchy with reference to the establishment of the Feast, in question, and not content with expressing his joy at what he regards as an echo of his own beautiful encyclical letter, "Ubi arcano Dei," has asked that like efforts may be made to stir up a similar enthusiasm on the part of the great body of the faithful.

We ask the faithful soldiers of our LAMP Army to enlist in this campaign, helping with their prayers, setting up an altar in the home with a framed picture of the Sacred Heart, before which a votive light might continually burn and consecrating every member of the family to Christ, as King of Nations, receiving Holy Communion on the First Friday, or some special Sunday every month and giving alms through the *Union-That-Nothing-Be-Lost*, or some other mission agency, to help propagate the Faith in every part of the missionary world.

THE "HIGH CHURCH" AS "LIBERAL CHURCHMEN" SEE THEM

"The Chronicle" of Poughkeepsie, representing the Modernistic group in the Episcopal Church, views with concern the advance of the "Catholic Party" as exemplified in the recent "Priests' Convention" in Philadelphia, attended by 700. After introducing the subject *The Chronicle* comments as follows:

> We are informed that this meeting held at Philadelphia is but the initial step in a scheme to catholicise our church. This is to be accomplished by holding a series of such conferences year after year, one at Chicago, one at St. Louis, one at New Orleans and one at San Francisco, with the hope that by the time the last one has been held Catholicism will be so familiar to our clergy that a national conference can be held. This accomplished, it will be easy to place the Catholic party in complete control of this church.****

The Priests' Convention at Philadelphia was, one might say, a "gathering of the clans" and the gathering forebodes no good for those who still consider our church a protestant organization. While the liberal churchman holds back and wraps himself in the delusion that this church is comprehensive enough to include both liberal and Catholic, the latter group are systematically organizing with an eye on absolute control of the destinies of the church.

WHO WILL REFUSE?

We are asking EVERY SUBSCRIBER to secure in the next thirty days one New Subscription to either THE LAMP or THE CANDLE. If all without exception do this it will crown our campaign for a Quarter of a Million *U. N. B. L.* Members with success in the very near future.

MULTUM IN PARVO

Edited by Brother Saul, T. S. A.

Subscribers to the N. C. W. C. News Service, Washington, Catholic News Service of London, Etc.

The Franciscans have been in Ireland now some 700 years. They are the possessors of a vast and valuable collection of ancient Irish manuscripts in the library attached to their Church, at Merchants' Quay, Dublin. This library has had an adventurous career. It was assembled from the old Irish monasteries, especially in Donegal, and after some time it found a home in the Franciscan College of St. Anthony in Louvain. At the time of the French Revolution, it was removed to the College of St. Isidore in Rome. There it remained till the threatened occupation of the city by Garibaldian troops. It was then removed to Merchants' Quay, Dublin. The most ancient possession of the Library is a manuscript copy of a part of the Psalms, written in a Lough Derg monastery in the year 651. The handwriting is still perfectly legible.

Conditions in Slovakia are rapidly becoming intolerable. The Catholic people face the situation with calmness and prudently abstain from wreaking their vengeance upon their persecutors. If, however, the onslaughts of the Schismatics continue much longer, no one can answer for the public security. Protest after protest has been made to the authorities of the Republic, but up to the present moment nothing effectly has been done to curb the anti-social propaganda of the Greek Schismatic clergy.

Pennsylvania's latest exemplification of the Ku Klux Klan's shoot-and-run tactics, perpetrated last month, has left two men in the hospital, one fighting for his life, and has literally raised the countryside thereabouts. Virtually every civic and patriotic body along the Main Line offered its services to the authorities and fervently joined in a search for two members of a hooded and sheeted gang of 300 who are responsible for the crime.

Twenty-eight Catholic Sisters, who came to this country to become nurses in hospitals conducted by their orders and who had been held at Ellis Island for three weeks as in excess of the quotas of their respective countries, were admitted Monday, July 7th, on orders from the Immigration Bureau, Department of Labor, at Washington.

One of the best answers to the "Fundamentalism vs. Modernism" question is to be found in a pamphlet by Rev. Wilfred Parsons, S. J., just issued by the America Press, New York. The pamphlet contains six short chapters and considers briefly, but adequately, every phase of the controversy, and the underlying questions, doctrines, and facts.

Provision for religious instruction of pupils in school hours was voted by the Milwaukee School Board in July. Children will be dismissed one hour a week beginning with the next school year, to go to the various churches for instruction, according to their religious faiths.

Twenty thousand marchers, viewed by such crowds as El Paso seldom has seen, made impressive the celebration of the Corpus Christi solemnities there last month. The great procession was watched by thousands from curb and jammed window and from autos which lined the streets. Boys in cassock and surplice, serious-faced, bare-headed men and tiny lads, young girls singing the ancient hymns of the Church, school children in white dresses and veils, business and society leaders, side by side with those of humbler walks, all marched with the reverence of pilgrims. Bands played, but softly. Thrice the great cortege halted, turned and with one accord knelt, oblivious to the dust and dirt of the street staining white dress of red cassock. The Blessed Sacrament was elevated and the blessing given. It was the purpose to make the day a great impressive showing of reverence for the Blessed Eucharist. It succeeded. Simple to the point of sublimity, quiet and earnest, it hushed and awed El Paso as nothing ever had done before it.

Cleveland's diocesan campaign, June 22 to June 29 to raise a minimum of $3,000,000 for the erection, equipment and endowment of the new preparatory seminary of Our Lady went over the top to the extent of a million and a half dollars. This total is not final, officials in charge of the clerical work of the campaign announce. Hundreds of subscriptions are still pouring into headquarters and it is believed the final figures may reach $5,000,000.

The Regional Convention of the Priests' Eucharistic League will be held this year at the Convent of St. Mary of the Woods, Ind., September 10-11. Choice of the site was made in acceptance of the cordial invitation of the Rt. Rev. Joseph Chartrand, Bishop of Indianapolis, in whose diocese the convent is situated. The Rt. Rev. Joseph Schrembs, Bishop of Cleveland, who is Bishop Protector of

the League will preside. It is anticipated that the convention will devote a great deal of its attention to subjects related to the International Eucharistic Congress to be held in Chicago in 1926.

Maryknoll reached its thirteenth birthday, June 29th. On that day in 1911, the Feast of SS. Peter and Paul, its organizers received from the late Pius X, their commission to establish the American Seminary for Foreign Missions as approved by the hierarchy of the United States. Maryknoll has made steady progress since its foundation and today counts in its ranks, including priests, students, Brothers and Sisters, 457 persons. Already twenty-one priests are in the mission field as well as eighteen Sisters and four Brothers. In September to this number will be added ten priests, a dozen Sisters and two Brothers.

This is a record year for English pilgrimages to Lourdes. It is estimated that 10,000 people will go from England in organized parties during the summer, besides several thousands traveling independently.

The Rev. Paul A. Lewis, O. M. I., editor of the Texas missionary quarterly, "Mary Immaculate," declares that one hundred more missionary priests should be placed in the Texas field immediately. Every one of the five Texas bishops, as well as the several religious orders working in these missions, he says, are in need of a number of zealous, active priests, as well as of many young men and boys who would be willing to follow the course of studies preparatory to the ministry.

Eighty years ago it was planned that Cardinal Wiseman, Archbishop of Westminster, should consecrate the church at Brewood, Staffordshire. The arrangement was, however, never carried out and the church remained unconsecrated until last month, when Wiseman's successor, Cardinal Bourne, visited the church immediately after its consecration by the Archbishop of Liverpool.

M. Georges Goyau, the famous historian and member of the French Academy, in announcing a few days ago the publication of the complete works of Louis Veuillot, did not hesitate to declare that this is a "literary and religious event" not only for France but for all countries which are interested in French culture and thought.

Never before in the history of China, and rarely elsewhere, was there such a gathering of nationalities as at Zikawei on May 15. Under the presidency of Monsignor Celso Costantini, the Apostolic Delegate in China, bishops and delegates to the number of seventy, representing all the Provinces, met for the solemn opening of the First Council of the Catholic Church in China. Preparatory synods had been held during the past year in the larger cities to prepare for this imposing meeting at Shanghai.

The Pioneer Total Abstinence Association has made a notable demonstration of its strength. The occasion was the celebration of the Silver Jubilee of the Association when a procession attended by 15,000 pioneers took place in Dublin. More than 500 priests participated in the march. The streets were lined with many thousands of spectators.

Cardinal O'Connell has issued a call for the next annual meeting of the Bishops of the United States, which will be held at the Catholic University of America, in Washington, Sept. 24 and 25. The Cardinal Archbishop of Boston will preside. A program of the matters to be discussed at the meeting will be sent to all members of the Hierarchy by the Administrative Committee of the National Catholic Welfare Conference early this month.

On June the 29th the Catholics of Pomerania celebrated the 800th anniversary of the introduction of Christianity in Pomerania by the holy bishop Saint Otto. The event was celebrated with much ceremony in the city of Stettin, the capital of the province.

The sixth annual meeting of the Franciscan Educational Conference, representing the Franciscans, Conventuals, and Capuchins of the United States and Canada, was held at St. Lawrence's College, Mt. Calvary, Wis., June 27 to 29. More than forty delegates from cities as widely separated as Montreal, Canada, New York and Santa Barbara, California, were represented.

A solemn manifestation of faith and piety took place a short time ago in Rome, at the coronation of the picture of the "Madonna della Grazie" which is venerated in a historical and hallowed sanctuary a short distance from the Vatican Basilica. This picture was brought to Rome from Jerusalem in 1507 by the Hermit Albenzio De Rossi, who with the consent of Sixtus V placed it in a little church near the Pontifical Palace which on that occasion was completely restored and beautified. In 1644, the picture of the "Madonna della Grazie" received the gold crown from the Vatican Chapter. As is known, this Chapter has the privilege of giving the gold crown to different pictures of the Blessed Virgin which are greatly venerated throughout the world.

A reminder of the work of the Knights of Columbus for the service men in the war, and a pledge that the order will continue to work for the disabled veterans, brought cheers from the delegates to the convention of the Disabled American Veterans of the World War in Salt Lake City. Supreme Warden Supple spoke for the Knights.

PERSONALS

Davis, Coolidge and La Follette are the Presidential candidates respectively, of the Democratic, Republican and Independent tickets. The Democratic Convention was the longest in our history with the greatest number of ballots (103) ever cast to secure a nomination. The deadlock was occasioned by the Ku Klux issue of intolerance. Had it not been for the Unit rule, the minority report naming the Klan would have been adopted, and the long struggle which ensued brought this fact out conclusively. When the issue had been settled as well as was possible, Governor Smith offered to withdraw as soon as Mr. McAdoo did so, and arranged a personal conference with the latter to that end. Mr. Davis then became the Convention's choice.

The Rev. Hugh J. Dugan, one of the most widely known priests in Philadelphia, especially for his labors in behalf of Catholic education, died at a hospital there Sunday night, July 6th, at the age of sixty-three. He had been in the hospital three months. Father Dugan had been rector of St. Michael's Church for eighteen years.

Calvin Coolidge, Jr., son of the President, for whom Catholics in Washington and elsewhere had joined the nation in praying, died Monday night, July 7, at Walter Reed Hospital of septic poisoning.

A cablegram received from Hong Kong says the Rt. Rev. John B. MacGinley, formerly Bishop of Nueva Caceres, in the Philippines, but recently appointed Bishop of the new diocese of Monterey and Fresno, is on his way to the United States to assume his new duties. He was due to arrive at Seattle, July 21, on the President Grant.

News was received at Belmont Abbey, N. C., in July of the death in Naples, Italy, of Very Rev. Dr. Felix Hintemeyer, O. S. B., V. G., aged 62, for the last 35 years prior at Belmont Abbey and Vicar-General of the Vicariate of North Carolina. Father Felix (as such he was generally known to his friends and brethren) left Belmont on May 27 to make a visit to Rome on official business for the monastery and the vicariate of North Carolina. He sailed from New York on May 31, on the S. S. "Conte Verde" of the Italian line. He arrived in Naples on June 12 and was met by Rev. Dom Mauro Inquanez, O. S. B., of the Abbey of Montecassino. While taking lunch with Dom Mauro he suffered a stroke of paralysis.

A venerable French priest, bearded and lined by thirty years of patient service in the far-flung missions of Canada, recently arrived in Edmonton on his way to Brittany, in France. He is Father Vacher, known and loved throughout the North, and he is about to revisit the home of his childhood for the first time in more than a quarter of a century. Father Vacher, a young priest fresh from his Brittany home left Edmonton thirty years ago to plunge into the wilderness in a rude wagon to minister to the Indians and scattered settlers. His service was hard, his hours long and the facilities at hand crude. But the zeal which first took him among savages in a wilderness has never flagged, and today he is honored as the consoler and friend of almost an entire dominion. After a year at home, Father Vacher will return to his scattered flock. "After that I shall not leave them again in this life," he says.

When the Pope recently was reported to have conferred on Mrs. Arthur H. S. Bird of Salt Lake City the decoration Pro Ecclesia et Pontifice, it was said she was believed to be the first American woman to be thus honored. Mrs. Josephine Byrne Sullivan-Conlin, of Detroit, received the Papal decoration, Pro Ecclesia et Pontifice in 1919, a year before her death in 1920. She was editor of the Michigan Catholic. Others also have received the decoration, among them being Miss Julia McCann, of New York; secretary for twenty-two years to Msgr. Joseph Freri, director general of the Society for the Propagation of the Faith, who received the cross in 1922, in recognition of twenty years' service to the Society and its missionary work, and Madame Helene Paderewski, wife of the famous pianist, in 1920, for her charitable work in behalf of Catholics in Poland.

Monsignor Noll of Our Sunday Visitor, writing from abroad says: "The war to end war has so disturbed and crippled Europe that peace, such as was enjoyed before 1914, is now unknown. Through the war the world was shattered industrially, politically, socially, and in a large measure, religiously. Unemployment is quite general throughout Europe, and taxes are excessively high, with low wages to pay them. This condition explains the freak elections which have been held this year. Not knowing what to blame, the people turn on the "powers that be," and elect any sort of new government.

At a picturesque ceremony in which the greatest chiefs of the Chippewa Indians participated, Mrs. C. J. McConville, president of the Minnesota Division of the National Council of Catholic Women, recently was solemnly adopted into the Chippewa tribe as a tribute to her work and that of her organization for the relief of the Indians on the White Earth reservation. The honor is so rare that those present could recall only one previous instance of the Chippewas adopting a white person into their tribe. It is the highest honor the tribe can grant.

Mr. Peter F. Sullivan, Mayor of Worcester, Mass., with a large party is at present on a visit to Ireland. He says there is no country in the world where American tourists enjoy themselves more than in Ireland. He suggests that those at home should write to their friends in America and invite them to Ireland this summer, and tell them that everything is quiet and peaceable here. Mr. Sullivan remarked that he is very pleased to see so little animosity at present between different sections in Ireland.

The centenary of the birth of Lord Kelvin, who personally superintended the laying of the Atlantic cable, was observed in London last month. He was associated with Glasgow University—one of the old Catholic foundations in Scotland, but now no longer Catholic—for fifty-three years. Kelvin once declared that all his probing into the secrets of science convinced him of God.

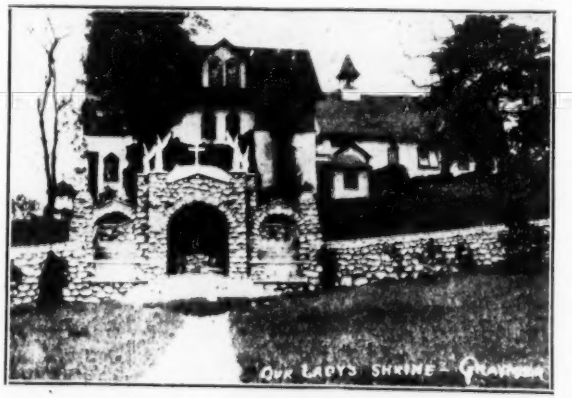
Will Every Member of Our Lamp Army Secure One New Recruit?

Graymoor Annals.

June 24th, the Feast of St. John Baptist, is our Commencement Day at Graymoor. This year there was an unusually impressive and beautiful Solemn High Mass in the patronal Church of the Saint, and the Commencement Exercises of the graduating class took place in the College Library and Assembly Room in the evening. There were music, songs, speeches, and refreshments. Altogether a very enjoyable time was had by all those present.

The students did not all leave the next day for their homes, but by the following Saturday the number of the student body remaining on the Mount of the Atonement was reduced to three. After a happy Summer we expect them back for hard study on September 7th, the Eve of Our Lady's Birthday, when the College will open for the Christmas term.

Applications are coming in from aspirants who desire to occupy the vacant places in the College. As the number of these is limited immediate application on the part of those who aspire to the Priesthood in the Society of the Atonement is hereby recommended.



Outdoor Shrine of Our Lady of the Atonement

During the Summer months Indian Lake looms into prominence. On the eve of the 4th of July, sixty-one boys from St. Clare's Mission Settlement House, under the conduct of our Sisters, went into camp on the banks of the lake, and that number of boys will succeed each other every two weeks until the end of August.

The Sisters are occupying the cottage adjoining the Camp, and they have offered their own cottage, a little further up the lake, to the Friars and Friary Guests, where things are a little more quiet, as the immediate proximity of sixty lively boys fills the air with sounds enough to keep a radio busy.

There is plenty of evidence this Summer that Graymoor Village has a present as well as a future tense. The "Graymoor Village Inn" is full of guests, and the refreshment pavilion near the State Road is being liberally patronized by those who pass in their automobiles. In fact, the pavilion has become the center of attraction where the people of the neighborhood congregate in the evening, especially the young people.

The new bungalow erected by Mr. Joseph Hahn, a Brooklyn lawyer, is now occupied by his large family. Mrs. John Ryan has named her bungalow "Bro. Philip's Cottage" after Bro. Philip, T. S. A., who she maintains has obtained for her great favors. Besides their own family, the Ryans have guests all the while and just now are adding a sleeping porch to the cottage in order to accommodate the overflow.

We remind our Readers that the Shrines intended for the Seven Holy Patrons of the Society of the Atonement are still vacant in the flight of steps leading from the Novitiate Building to the crest of the Mountain, a picture of which was given some months ago in The Lamp.

As already stated, statues of Our Lady of the Atonement, St. Joseph, and St. Anthony have been given. We still need those of St. Francis, St. Clare, St. Peter, St. Paul, and St. John Baptist.

Vespers is solemnly sung by the Friars in St. Francis' Church every Sunday afternoon at two o'clock. We need two copes for the cantors, cost Fifty Dollars each. Perhaps some Reader, or

Readers, will want to provide these for their holy purpose.

On the Feast of St. Bonaventure, Monday, July 14th, there was both Clothing and Profession in the Convent Chapel, six Novices receiving the Black Veil, and six Postulants exchanged their Black Dress for the Brown Habit and the White Veil, thus stepping into the place of the Novices who took their Vows on the same day.

Every available nook and corner outside the choir occupied by the Sisters, and the choir stalls assigned to the Priests, were filled with the relatives and friends of those either being Clothed or making their Profession. The ceremony was very beautiful and solemn in every detail.

The Father Founder Clothed the Novices, and Msgr. Michael J. Lavelle, Rector of St. Patrick's Cathedral, New York, officiated at the Profession. Father Anselm, S. A., was Celebrant at the High Mass, Fraters Gabriel and Leo, who were recently ordained Deacons, assisting.

The names of those Professed are as follows:

Sister Alphonsus of New York City; Sister Mary Martha, Lebanon, Va.; Sister Paul Marie, Seattle, Washington; Sister Mary Agnes, Guelf, Canada; Sister Mary Elizabeth, Roswell, Ohio.

Those who were Clothed in the Habit and became Novices were Miss Ann Begamy of Luzerne, Pa., who received the name of Sister Bonaventura; Catherine Schwartz of Boonville, Mo., hereafter to be known as Sister Reparata; Miss Cecelia Casey, Canton, Mass., now Sister Annunciata; Miss Dorothy Therese Doyle of New York City, Sister Marie Rose; Louise Reardon of Boston, Mass., Sister Corona; Etheldreda Savage, Paterson, N. J., Sister Camilla.

JOHN REID THANKSGIVINGS

Mrs. D. R. M., Penna.: *"Enclosed find five dollars for a Chinese Baby to be named John Philip in honor of Bro. Philip, T. S. A. in fulfilment of a promise I made if my husband would get work. He got work the very night I made this promise. I am still asking his help in order to sell a house, and that my husband may go into business."*

Mrs. M. H., Philadelphia, Pa.: *"Enclosed find one dollar for the John Reid Burse. After having asked Bro Philip's intercession, and having undergone an operation, I am getting well through my prayers to good Brother Philip."*

Miss C. R. K., N. Y. City: *"Enclosed please find check for twenty-six dollars. Kindly enter this to account of the John Reid Burse promised for several intentions granted."*

L. A. M.: *"Enclosed please find five dollars for the John Reid Burse in thanksgiving for position obtained. Kindly publish."* L.

L. M., Winnipeg, Man.: *"Enclosed please find one dollar for the John Reid Burse. It is my intention to donate one dollar once a month so that I may have good health to work. Through the intercession of John Reid I have already been granted a special request, and sincerely hope that my prayers will be heard again."*

GRAYMOOR BURSES

Five Thousand Dollars constitutes a Burse the annual income from which is used to educate a student for the Priesthood in the missionary order of the Franciscan Friars of the Atonement. Six such Burses have already been completed and over thirty more are being gradually built up by the monthly donations of LAMP *Readers as will be seen by the list published below. The outstanding feature of this month's report is the advance to Second Place of the John Reid Burse, which has steadily climbed from the bottom to well nigh the top of the ladder since the first contribution was made three months after the death of Bro. Philip, T. S. A.*

At the present rate of progress it will only be a matter of two months before the John Reid Burse occupies the first rung of the ladder next to the completed Burses.

The only other Burse which has ascended one rung of the ladder is near the bottom, the Five Wounds Burse, it having exchanged places with the St. Joan d'Arc Burse.

Those of our Benefactors who are interested in the building up of the Burses, and who have no particular choice among them, are asked to have compassion upon those that are most neglected, so that the stationary ones may be encouraged by a little increase now and then.

COMPLETED BURSES

Sacred Heart, No. 1, St. Peter's, St. Francis' No. 1, St. Anthony's No. 1, St. Agnes, Poor Souls.

BURSES NOT COMPLETED

(1) St. Francis Xavier: W. K., $1; N. N., 50c; B. G., $1; H. G., $1.10. Total: $2,025.37.

(2) John Reid: Mrs. A. G., $1.25; Mrs. M. McG., $2; Sr. M. A., $2; R. S., $1; F. W. L., $4; C. A. McS., $2; A. Q., $11; Miss F. T., $1; M. M., $1; M. C. B., $1; Mrs. D. B., $1; Mrs. W., $1; Miss C. R. K., $2; A Friend, $1; L. A. W., $1; N. A. B., $1; M. C., $2; G. Q., $2, Mrs. J. R., $2; T. B., $1; Mrs. P. C., $1; P. W. K., $1; G. J. P., $2; B. McH., $1; L. M., $1; M. L. M., $2, Mrs. J. McN., $1; Miss F. M., $1; S. M. M., $1; M. C. B., $2; S. J. P., $2; Mrs. H. C., $5; Mrs. H., $1; Mrs. K. B., $1; M. E. O., $2; C. K., $26; Mrs. M., $1; Mrs. E. M., $5; Mrs. H. W., $1; Mrs. W. L., $1; Mrs. A. K., $1; Miss A. C. L., $1; H. S. A. $1; Mrs. F. V. D., $1; G. K., $1; S. W., $1; Mrs. J. H. M., $1; Mrs. W. W. D., $2; F. J. R., $1; J. W. M., $1. Total: $1,738.43.

(3) Holy Spirit: Miss G. N., $7. Total: $1,730.75.

(4) Sacred Heart: Mrs. A. G., $1.25; Mrs. T. C., $1; R. S., $1; Miss K. F., $1; M. McC., $1; M. P., $1; K. McC., $3; Mrs. D. B., $1; Mrs. A. C., $5; Miss C. B., $6; M. F., $4; M. S., $1; Mrs. T. E., $2; Mrs. U. McK., $1. Total: $1,633.92.

(5) Our Lady of the Atonement: K. V., $2; Mrs. J. O'R., $5; K. L. R., $1; E. E. H., $2; E. C., $10; Mrs. M. McI., $5; N. N., $2; Mrs. U. McK., $1; E. E. H., $2. Total: $1,416.47.

(6) St. Anthony, No. 2: F. D., $1; Mrs. D. B., $1; F. D. P., $1; K. F. De M., $1; N. N., 10c; Mrs. M. F., $5; R. V. De M., $1. Total: $1,017.01.

(7) Little Flower of Jesus: Mrs. H. B., $1; A. D., $1; Mrs. D. B., $1; T. B., $1; H. S. A., $1. Total: $953.43.

(8) Ss. Simon and Jude: Miss A. D., $2; M. E. W., $2. Total: $499.50.

(9) St. Joseph: Miss M. C., $2; G. K. S., $1; Miss C. B., $6; Mrs. J. O'H., $1; Mrs. F., $1; H. S. A., $1. Total: $445.35.

(10) Our Lady of Perpetual Help: W. I. K., $5; W. J. W., $1; Mrs. D. B., $1; G. McA., $5; Mrs. W. L., $5; Mrs. H. C. $1. Total: $574.50.

(11) Immaculate Conception: Total: $324.50.

(12) St. John the Baptist: Total: $321.00.

(13) St. Ann: Mrs. A. H. W., 50c. Total: $267.75.

(14) St. Rita: F. F., $4; Mrs. M. M., $1; R. De M., $1; Mrs. H. La C., $2; R. F. De M., $1. Total: $266.50.

(15) St. Vincent: Total: $253.00.

(16) Holy Souls: Total: $162.00.

(17) Our Lady of Lourdes: C. L. De O., $10; W. J. W., $1. Total: $139.18.

(18) Holy Face: C. K., $5. Total: $132.00.

(19) Hope: H. A., $5. Total: $131.00.

(20) St. Paul: Total: $118.50.

(21) Blessed Sacrament: Total: $111.00.

(22) Holy Family: Total: $95.50.

(23) St. Francis, No. 2.: Mrs. D. B., $1. Total: $85.75.

(24) St. Margaret Mary: Total: $75.50.

(25) St. William: Total: $70.00.

(26) St. Patrick: Miss N. McH., $1. Total: $67.25

(27) Our Lady of Victory: W. J. W., $1. Total: $64.50.

(28) Thy Kingdom Come: Total: $56.00.

(29) Precious Blood: Mrs. T. McC., $4. Total: $54.00.

(30) Pius X.: W. J. W., $1; Mrs. B. W., $1. Total: $52.00.

(31) St. Nicholas: Total: $50.00.

(32) Five Wounds: J. S. H., $5. Total: $38.50.

(33) St. Jeanne d'Arc: Total: $35.00.

(34) Our Lord's Sacred Shoulder: A. McC., $1; W. J. W., $1; D. W., $5; Total: $14.

STUDENTS' BREAD FUND

The report of the Treasurer published below gives a Grand Total of $2,965.06 for the first six months of 1924. Last year, for the same period, the Grand Total was $1,422.25, less than one-half this year's report. The increase, however, has been chiefly due to church collections that have been taken up for the Fund, and not from any marked increase of our Benefactors over last year.

Nevertheless, we believe our Benefactors are holding their own, and with their assistance coupled with further collections which we hope to receive from parishes interested in Graymoor, we trust that the Grand Total for the Last Half of 1924 will equal the first half, in which case we shall be able to report nineteen or twenty scholarships, which, with the income from the Burses, and the support of certain students by special benefactors, will provide for about seventy-five per cent of the number which we hope to have studying for the Priesthood next September when St. John's Atonement College opens for the Christmas Term.

TREASURER'S REPORT

Previously reported: $2,224.51. Received during June: J. P., $2; R. L. D., $1; Mrs. A. McC., $2; P. H. M., $5; Miss A. A. C., $1; B. O'B., $52; Mr. P. J. P., $2; A. C., $1; J. A. G., $2; Mrs. W. D., $3; A. F., $5; A. C., $1; Mrs. M. G., $5; A Friend, $1; R. D., $3.80; Mrs. S. L., $1; Mrs. H. T., $1; A. E., $3; C. C., $3; E. C., $100; Mrs. C. McN., $5; Mrs. F. D. P., $1; A. C., $1; Mrs. E. N., $5; B. G., $1; J. McL., $2; Mrs. J. P., $5; M. G. W., $15; Mrs. M. W., $1; A Friend, $1; J. O., $2; L. C., $1.75; Church Collections, $500. Total, $738.55. Grand Total, $2,963.06.

A CANDLE FOR EVERY CATHOLIC HOME

As announced to our Readers last month we solemnly inaugurated on the Feast of the Sacred Heart a Campaign to increase the Membership of the *Union-That-Nothing-Be-Lost* from One Hundred Thousand to a QUARTER OF A MILLION.

We do not know how long it is going to take us to reach the goal we have set before us, but we have great confidence in the Divine Power of the Sacred Heart and the powerful support the Campaign will receive, as we devoutly believe, from Our Lady of the Atonement.

WE DESIRE TO ENLIST EVERY MEMBER OF OUR LAMP ARMY AS A WORKER IN THE CAMPAIGN and if we get the FULL COOPERATION of Every Soldier enrolled under the Banner of the Atonement we shall soon have TWO HUNDRED AND FIFTY THOUSAND MEMBERS IN OUR MISSIONARY UNION.

The most practical way in which you can help to bring this desired result about is to GET ALL YOUR NEIGHBORS TO TAKE THE CANDLE. Hence the slogan of the Campaign is: "THE CANDLE *in Every Catholic Home.*" No Catholic worthy of the name, if solicited by one of his neighbors to subscribe to THE CANDLE at the small sum of Twenty-Five Cents would refuse, especially if it was explained to him that thereby he becomes enrolled in the *Union-That-Nothing-Be-Lost*, a Missionary Organization whose privileges to its Active Members are so many and so great. The participation in *Over Three Thousand Masses* celebrated for Members of the Union, living and departed, every year by Missionary and Religious Priests is of itself a powerful attraction.

First Degree Members of the Union; that is, subscribers to THE CANDLE, when once they are enrolled, we believe that they will not stop at taking THE CANDLE, but later on they will want THE LAMP as well.

For the sake of new Readers and to refresh the memory of those who read our Editorial on the subject we repeat what was said about the Five Degrees of U. N. B. L. Membership.

First Degree: ENROLLMENT Membership, Twenty-Five Cents. This carries with it the receiving of THE CANDLE, our Graymoor Quarterly, for one year.

Second Degree: SUBSCRIPTION Membership, One Dollar, entitling the one thus enrolled to receive THE LAMP, the official organ of the *Union*, for four months.

Third Degree: LIFE Membership, Twenty-Five Dollars. This entitles one to a share in the privileges of the Union for Life, together with a LIFE SUBSCRIPTION to THE LAMP.

Fourth Degree: FAMILY Membership (Living), Fifty Dollars. This entitles the Family thus enrolled to receive THE LAMP *perpetually*. At the death of the donor it can be handed on to some other member of the Family, *ad infinitum*.

By adding another Fifty Dollars the DECEASED *Members of the Family may be enrolled as well as the Living.*

Fifth Degree: FOUNDATION Membership, Five Hundred Dollars or more. This Five Hundred Dollars is to be added to the Million Dollar Rock of Peter Foundation Fund, the income from which is to be expended in the erection and maintenance of Mission Churches, Schools, Colleges, and Seminaries.

Any one leaving to the Union One Thousand Dollars or more under the ANNUITY PLAN *will be reckoned as a Foundation Member.*

We ask the Members of our LAMP Army to bestir themselves at once. If you cannot secure a Second Degree Subscription Membership in the *Union* for One Dollar, surely you can get Five, or more, *Enrollment* Memberships, for it would be a very lukewarm Catholic who, if approached by his neighbor, would not consent to give Twenty-Five Cents to be enrolled in a Missionary Organization that carries with it among other Spiritual Advantages, a share in OVER THREE THOUSAND MASSES CELEBRATED ANNUALLY by Missionary and Religious Priests.

We will be happy to report from month to month the progress of the Drive.

Just as we were putting the finishing touch on the foregoing article, we received all the way from New Orleans the following letter:

"Dear Father: I have good news for you. I have about twenty friends who have promised to be enrolled in the *Union-That-Nothing-Be-Lost*. I think that is doing fine for a beginning, don't you? The only thing I hope is that God will let me keep the good work up. My heart and soul and mind are with you all. I am going to work until I hear that you have reached the goal."

If we can inspire about TEN THOUSAND of our LAMP Readers with the spirit such as is manifested in this letter, we shall soon increase the Membership of the *Union-That-Nothing-Be-Lost* to a QUARTER OF A MILLION.

God speed the work, and Bless the workers!

VOTIVE LIGHTS

For the information of our Readers let it be known that votive lights are burned at the Shrines of the Sacred Heart, Our Lady of the Atonement, Saints Peter and Paul and St. Anthony in our Friary Church on the Mount of the Atonement and at the Shrines of St. Joseph, St. Francis and the Little Flower in St. Joseph's Novitiate. Anyone by sending one dollar can keep a votive light burning night and day at any of these shrines for an entire week.

A JESTER'S REBUKE

A nobleman in England had, at about the time jesters began to go out of fashion, a bright fellow attached to his suite in that capacity. To him his master gave a staff, or wand of office. "Keep it," he told him, "until you shall find a greater fool than yourself."

The jester accepted the gift in the spirit in which it was given, and used to flourish the wand on festive occasions of state.

But even the laughter and jollity with which the nobleman took such care to be surrounded could not prevent a visit from the master Death, to whom we must all, sooner or later, submit; and he lay on the couch from which he was soon to be carried to the tomb of his fathers. All the well-meant consolations of his servants and friends were of no avail; he wished only to see the poor fool who had done his best to make a troubled life more happy. The jester was summoned to his presence.

"I have sent for you," said the nobleman, in a weak voice, "to tell you that I am going on a long journey."

"Whither?" asked the jester.

"To a far country—in truth, to another world," answered the dying man.

"How long will you be gone—a month, perhaps?"

"Longer than that."

"A year—you will not be gone a whole year?"

"I shall be gone forever."

"Oh, my dear lord!" said the poor fellow, "have you made provisions for the journey, and have you arranged for your entertainment in that other world where you are to stay so long?"

The nobleman shook his head.

"But you have made arrangements for your reception? They know you are coming, and will be glad?"

"They, whoever they may be, have no announcement of my coming that I know of. For neither my journey to nor sojourn in that far country have I made preparation."

For the last time the jester availed himself of a jester's privileged speech. Putting his wand of office into the hand of his master, he said, solemnly:

"Here, take this. You bade me give it to one who was a greater fool than I. You are going to another world, to be gone forever, and you start without provision for the journey of certainty of finding friends there. Surely the wand belongs to you."

So the little story ends; but no doubt the dying man profited by the jester's well-meant words.—*The Ave Maria.*

Monsignor Seipel, Chancellor of Austria, victim of a bullet fired by a radical, has so far improved that he was removed from the Wiedon Hospital, where he has been since the attempt was made on his life, and taken to a little Catholic nursing hospital near Huetteldorf. The bullet still remains embedded near his lung, but the wound has entirely healed. Dr. Seipel stood the trip well, and his physicians say that in about a month he probably will be able to resume his active attention to affairs of state, although he must be careful and must curtail such labors strictly. He is being nursed during his convalescence by Nuns at the modest home in which he expects to regain his full health.

DEFICIT GROWING

Unless Members of the *Union-That-Nothing-Be-Lost* can be more generally aroused to the grave financial condition of the *U. N. B. L.*, instead of wiping out the present deficit by the end of the year, we shall be more deeply involved in debt next December than we are at the present time.

The daily contributions towards the General Fund of the Union are not sufficient to meet the obligations which the Board of Directors are under to discharge appropriations already made, or pledges given to Missionaries in the Foreign Field. Consequently, each month finds our present deficit on the increase.

Every subscriber to The Lamp is enrolled as a Member of the Union, and shares in its Spiritual Privileges and benefits. But only about Twenty-Five per cent are what we call Active Members, fulfilling the Rule of a voluntary offering during Self Denial Week, or else some time during the course of the year, while the generous few respond to the various appeals that appear from month to month in the pages of The Lamp.

If the other Seventy-Five Per Cent of the Members would send even One Dollar a year towards the General Fund we should not only be able to discharge our present obligations, but undertake to do even more for the extension of the Kingdom of God.

We hope these words will not fall upon stony ground, but that they will sink into the good soil of Readers who have the true Missionary Spirit, and who will be glad to do their part towards the great work which undoubtedly the *Union-That-Nothing-Be-Lost*, in the Providence of God, is accomplishing, and which can be indefinitely increased according to the number of its Active Contributing Members.

FIRST FRUITS OF THE MITE BOX HARVEST

The first fruits from the Mite Boxes sent out in the Spring are just now coming in. One pious tertiary has sent five dollars as the net yield of her Mite Box. This is like one of the first strawberries of the season, usually larger than the general average of the crop which follows. If only we could have as generous a yield from the Mite Boxes sent out as our Sisters did from their strawberry bed in the Convent Garden this year, we would have no cause to complain.

Remember, Dear Members of the *U. N. B .L.*, that we are counting much on the Mite Box Harvest to offset the present dearth which prevails in the *U. N. B. L.* Treasury. When the Mite Box is full of pennies, nickels and dimes, open it and convert the contents into a check or money order, or simply put cash in the letter and register it, which after all is the safest way to do.

Please send to the President or Treasurer of the *U. N. B. L.*, Graymoor, Garrison, N. Y. and the gift will be most gratefully acknowledged.

GRATEFUL FOR MITE BOX

Mrs. T. P. G., Manor, Pa.: *"Thank you for the Mite Box. I will save my pennies and try to fill it. I always love to send you money when I have it, for your prayers have done wonders for me. We don't have very much, but I can always spare some for Graymoor, for I always get it back. I am giving it to God."*

TITHE PAYERS

Mrs. E. G. B., Jordan, N. Y.: *"Please put us down as 'Tithers.' We have but a small share of this world's goods, but feel it's an excellent way to invest one-tenth of it."*

IMPORTANT NOTICE

We repeat here the very important notice first published a month ago that Life Memberships in the *Union-That-Nothing-Be-Lost* has been reduced from Fifty Dollars to TwentyFive. This has been done with the purpose of so enrolling at least ten thousand of our faithful Benefactors in the next year or two. Please bear in mind that this subscription carries with it the privilege of receiving The Lamp free during the life time of the donor, whether he takes the Perpetual Membership out in his own name, or that of a deceased relative or friend.

For Degrees of Membership in the Union-That-Nothing-Be-Lost Read Pages 232 and 233 of This Issue

AN APPEAL FROM OCEANICA

Reverend and Dear Father:

You may be somewhat surprised to hear that your highly interesting and profitable Graymoor Monthly penetrates into this distant vineyard of the Lord. Few seem to be aware of our existence and of the battle we are putting up against overwhelming odds. I suppose it is because we do not make our work known. Well, I think that is pardonable because it is due to our work and to the climate. Writing is an almost certain provocative of fever. The older fathers have given it up and say that when I am older in the missions I will do likewise. I can feel it coming but I am still doing a little writing not by hand but by my faithful Corona. It was while sitting on an old fallen cocoa-nut tree watching the Buka natives building me a school and church that I decided to punch Corona and take a chance. If this letter hits the waste-basket or, if escaping this common fate, remains unanswered it will not in the least discourage me because I am rather accustomed to that.

Rain, heat, fever, centipedes and dangerous natives make our work difficult. It was only last week that we had a relapse into cannibalism. I am happy to say that now there is not much danger in this respect for the priests and sisters, except in Kornua, N. Bougainville, a district that I am skirmishing but taking no chances. We have thousands and thousands of good Catholics here in the Solomon Islands and our work is a happy and consoling one. True we have isolation, fever, danger and poverty but at the same time we have consolations that few priests enjoy. At times, I fear that the big missionary reward will go to those big-parish priests whose work is intangible, monotonous, grinding and uninteresting, and many of whom combine foreign mission work with their daily duties.

This work is intensified now because non-Catholic bodies are appearing and spending much money. This is doubly unfortunate for us because if the chief is bought the others must follow him. I am quite certain that Kornua will not be bothered for a long while to come, places like this are left entirely to us. It is along the steamer-paths that we have the trouble and for this they can get any number to come because they do not intend to stay and it is a trip to the so-called romantic South Seas. How such things as I read can be written and believed is to me incredible! Mrs. Charlotte Cameron ought to be ashamed of some of the lies in her last book, "Two Years in the South Seas." She enjoyed our hospitality and then wrote that our dear Short-land natives, lazy, peaceful, lovable, were ferocious cannibals and that she faced them camera in one hand and revolver in the other!. Nowhere is a revolver necessary, except in Malaita and Kornua and you may rest assured that Mrs. Cameron and all the others kept their distance.

The chief of Nizau, an island some fifty miles off my home station announces through a messenger that he is willing to give up his wives and accept the "blackrobe," and his people (3,000) will come with him. This is purely God's grace as others were willing to allow him to keep his wives although professing to preach Christianity.

To come to the object of my letter. You realize, no doubt, the absolute necessity of trained catechists in the missions. Well this field could not have them up to the present. Every tribe had a different language and hated each other so much that they could not be brought together in one training school. Now pidgin-English prevails and has made for a better understanding of all the tribes. I am building, directing and financing this backbone institution of the missions. The splendidly organized Methodist Corporation have two hundred paid catechists in the field. A catechist can do what we cannot. He knows the almost unknowable superstitions, traditions and customs. He knows why we fail. Recently I offended seriously because I asked a boy his mother's name. He would not answer and all present were sullenly silent. My question was deeply insulting because women are despised and slaves and must not be referred to.

Here is a chance to help a good cause. Who wants to?

IF YOU CANNOT COME WHY NOT SEND A CATECHIST?

Yours in Christ,

EDWARD J. WALSH, S. M.

Catholic Mission, Buka, Passage, Northern Solomons, via Sydney and Rabaul.

Fr. Edward J. Walsh, S. M.
of Oceanica

Rev. S. J. Kelly, S. S. J. says that the crisis has come and that he is on the way down into debt; "*The first month teachers salaries are due and I have not a penny to pay them. I have six Sisters and twelve lay teachers on the pay roll. Usually I make up several months pay roll during the summer by giving entertainments, but this has been the most disastrous that I have spent in the South in eighteen years. We had almost continuous rain from April to October. Please try to send me something before it is too late and the schooldoors closed. I hope against all hope.*"—Rev. S. J. Kelly, S. S. J., 1659 N. Johnston Street, New Orleans, La.

Subscribe for THE CANDLE, 25c.

Help the Campaign for 250,000 Members of the Union-That-Nothing-Be-Lost by Taking The Candle.

CONDENSED APPEALS FROM EVERY PART OF THE WORLD

EDITOR'S NOTE: *It has been our custom until of late to select three or four appeals each month out of the scores and scores which come to our desk, and publish them in extenso in* THE LAMP.

The result is that these favored appeals receive generous assistance from our LAMP *Readers, whereas, hundreds of other appeals, almost, if not equally worthy, find their way ultimately into the waste-paper basket.*

In order to remedy this unfortunate fate overtaking so many worthy appeals, we have hit upon the idea of publishing from month to month CONDENSED EXTRACTS *from a number of the letters we receive so that our Readers can select from the list the call for assistance which appeals more strongly to their charity.*

Although we give, in almost every instance, the name of the Missionary and his address, we recommend that the contribution be sent through the agency of The Union-That-Nothing-Be-Lost. There is always a risk when a private party sends money through the mail to foreign countries and a loss in exchange is almost certain. It is safest and best to entrust the transmission to the U. N. B. L. or some other duly authorized missionary society.

Mother Josepha, Bengarih, Sindega P. O., Ranchi District, Chota, Nagpor, Bengali, writes as follows:

"*We are poor Belgian missionaries, existing chiefly by alms from the mother country. Since the dreadful war, we can scarcely continue our different works of zeal, as owing to the fall in the value of the franc, help from home becomes less and less.*

"*For that reason I come to expose our needs to generous America, persuaded that there I shall find sympathetic and generous hearts. We devote ourselves to the civilization of the natives in the midst of the jungle. We have a free school of over 200 children, among them from 40 to 50 orphans whom we support entirely. It is chiefly for these latter that I knock at your door. Anything will be received with thanks, money, clothing, etc.*

"*Your generosity will be repaid by the fervent prayers of our dear children.*"

From Mother Mathilda, Convent of St. Clara, Kannadiurumpur, Palai P. O., South India:

"*Allow me to place before you an appeal of our convent in the remote corner of pagan India. We, the Sisters of St Clara, and the orphan girls most humbly beg of your kindness to help and deliver us from the great distress we are undergoing, by giving us possible alms in any way. In our convent there are 33 nuns and 47 girls, in a very little house.*

"*As we are debtors of more than five thousand Rupees, we can not get the things from the market which are necessary for our livelihood, so our distress is exceedingly great and we can not make understood our sad condition as we are unable to write the English language correctly. If it were possible for us to come to you and ask your favor, we all would have been there at your feet. Therefore we beg of you on bended knees to be kind enough to help us in any way. In return we shall pray for our benefactors and receive Holy Communion for their intentions.*

"*Before concluding, once more we beg you not to deny our humble prayer though the sum may be very small, we shall accept it with great joy.*"

Father Aranha, Bautoval, So. Kanara, So. India, tells us that his first need is a little church, as the present poor little structure is falling down. He says that Our Lord is lodged more poorly than in Bethlehem, and the poor place is named the Church of Infant Jesus. Can we not, perhaps in memory of a little one taken to Heaven, build something for the Babe of Bethlehem?

He asks also for Benefactors to help support a newly baptized Christian at the rate of 15 Rupees a month, or about $7.50. Mass Intentions are also needed.

Father Barreto, Sacred Heart Church, Pantheon Road, Exmore, Madras, India, tells us of his excellent plans for an industrial workshop for his poor Christians:

"*My poor people are, many of them, reduced to destitution and even starvation. Daily I feel that something must be done. This unhappy state hampers these unfortunate people even spiritually and morally. The Protestant Missions have many institutions, but our people have enough love for their faith not to seek help at these doors. It is regrettable that in all this great city we have not been able to open and run one such institution.*

"*Therefore I beg to appeal to the generosity of American hearts to help us. A sum of $2,000 will at once place the work on footing. Whatever your readers may be able to afford in money or in kind, I shall be most grateful for.*

"*In return I promise that our benefactors shall daily be prayed for by those to whom they give the means of an honest livelihood. The workshop I may add will be open to needy Catholics and non-Catholics of this city without distinction of caste or parish.*

"*Through the most Sacred Heart of Jesus, I again beg your assistance.*"

We have the following from Mother Hilaire, Ursuline Convent, Friewaldau, Czecho-Slovakia.

"*At the end of May, our dear Mother Superior, the adopted daughter of your Reverend Father Minister will have ended the first year of her difficult position. What a period of trials we have had, but also what victories. Our dear Mother Hildegard has inherited through the lack of pupils in our schools during the past year, a debt of over 100,000 Czech Crowns, but she keeps up her courage and repeats often: If the Good God has helped us thus far, He will certainly help us further. How anxious she is to clear once for all this huge debt; but we have no hopes to do it with our meagre resources from our almost empty schools. Formerly, we had many young ladies from Germany, but now we have only a few pupils from the immediate surroundings and their folks are behind with their payments and there is little hope of an increase in the pupils in the near future.*

Then, too, during the great War, we could not have our Convent building repaired and we have been utterly unable since to have anything done because of the prohibitive prices. So, may we ask you at Graymoor who seem to be in the good sleeves of the Saints, to tell your good people about our condition here and we shall pray fervently meanwhile and ask that the Good God will move some pious souls to relieve our poor Convent of this crushing debt and enable us to make at least the necessary repairs before the winter sets in.

Our Reverend Mother cannot begin to thank you enough for all you and your dear people of THE LAMP *have done*

REPORT OF MONEYS DISBURSED BY THE UNION-THAT-NOTHING-BE-LOST DURING THE MONTH OF JUNE

Africa

Rev. A. Negri, Gulu, Uganda: M. I., $10. Rev. J. B. Pedrana, Lull-Karthoum: M. I., $10. Rev. P. Rogan, Kakamega, Uganda: M. I., $10. Rt. Rev. T. Spreiter, O. S. B., Vryheid, Natal: M. I., $25. Rt. Rev. J. Simon, Pella, Namaqualand: M. I., $25. Dom. S. VanNuffel, O. S. B., Pietersburg, Transvaal: M. I., $20.

China

Rev. A. Andrisani, Honan: M. I., $10. Rt. Rev. M. Chiolino, Honan Wei: M. I., $25. V. Rev. C. Daems, Tsinchow: M. I., $10. Rt. Rev. P. A. Faveau, C. M., Hangchow: M. I., $50. Rev. X. Fou, C. M., Songlin: M. I., $10. Rev. L. M. Frederic, Changi: M. I., $15. Rev. V. Guichard, Chefoo: M. I., $10. Rev. I. Heiligenstein, O. F. M., Tungchangfu: M. I., $25. V. Rev. D. Herkenrath, O. F. M., Tsinanfu: M. I., $20. Rev. J. Hou, Ningpo: M. I., $10. Rt. Rev. C. Ibanez, O. F. M., Yenanfu: M. I., $50. Rt. Rev. F. Jans, O. F. M., Ichang: M. I., $100. Rev. H. Sepieter, C. S. M., Juichowfu: M. I., $10. Rev. P. J. Exler, alms, $15.

Europe

Austria: Rev. G. M. Jussel, Vorarlberg: alms, $22.50. Dom. A. Von Galen, Vienna: $175. Belgium: Rev. L. Dox, Ganshoren: M. I., $15. England: Rev. O. Rochaim, London: alms, $10. Germany: R. F., $25. Rt. Rev. J. Poggenberg, Munster: M. I., $10. Rev. J. Imping, Berlin: alms, $20. Sr. M. Columba, Visllhofen: alms, $20. Italy: Ven. Sr. Josepha, Vivita Castellana, alms, $90. Rev. A. Rigo, T. O. S. F., Rome: M. I., $200., alms, $3; total, $203. Rev. Mother C. Reatelli, P. C., Assisi: M. I., $30. Capuchin Nuns, Florence: alms, $10. Rev. Mother Teresa-Joseph, Florence: alms, $30.

Holy Childhood Association

Received for Memberships in the Association: $8.39.

India

Rev. Bro. Alexis, O. S. F., Bellary: Alms, $10. Most Rev. J. Aelen, Madras: M. I., $50. Rt. Rev. F. S. Coppel, Nagpur: M. I., $20. Rev. J. B. D'Sa, Moodbidvi: M. I., $10. Rt. Rev. M. Despatures, Bangalore: M. I., $50. Rev. F. S. D'Souza, Kulshekar: M. I., $10. Rev. G. T. Duffy, Cuddalore: M. I., $15., alms, $2., total $17. Rev. J. V. D'Souza, Mattigiri: M. I., $20. Rev. Fr. Dominic, D. C., Mannaman: M. I., $25. Rev. Fr. Elias, D. C., Pavarath: M. I., $10. Rev. V. R. Fernandes, Mangalore: M. I., $10. Rev. Fr. Gregory, D. C., Trivandrum, M. I., $100. Rev. J. C. Kayalakam, Ithithanam: M. I., $10. Rev. T. Kottur, Punnathura: M. I., $10. Rev. Fr. Leopold, D. C. Eltburuth: M. I., $10. Rev. Fr. Marcelline, Mutholy: M. I., $10. Rev. S. Marianandam, Madras: M. I., $10. Rev. E. L. Mathias, Mangalore: M. I., $10. Rev. John-Mary, Narkanda: M. I., $10. Most Rev. E. J. Morel, Pondicherry: M. I., $50. Rev. T. Mukalel, Kottayam: M. I., $10. Rev. P. Meyniel, Bangalore: M. I., $10. Rev. J. M. Minezes, Manjeshwar: M. I., $10. V. Rev. Fr. Nicholas, Mutholy, M. I., $10. Rt. Rev. P. Perini, S. J., Calicut: M. I., $50. Ver. Rev. Fr. Prior, D. C., Pavaratti: M. I., $15. Most. Rev. A. Goodier, S. J., Bombay: M. I., $15. Rev. C. Roche, Bahmo: M. I., $10. Rt. Rev. T. Roche, S. J., Tuticorin: M. I., $10. Rev. H. Restropp, S. J., Chainpatia: M. I., $15., alms, $1., total: $16. Rev. A. Zearo, S. J., Venoor: M. I., $15. Rev. P. L. Bothelho, Vital: alms, $5. Rt. Rev. A. Chulaparambil, Kottayam: alms, $1. Rev. Mother M. Euphrasia, Bangalore alms, $5. V. Rev. John M. Mary, Ernakulam: M. I., $25.

Japan

Rev. D. Schilling, O. F. M., alms, $2.

Korea

Rt. Rev. F. Demange, Taikou: alms, $25. Rev. C. Peynet, Taikou: M. I., $15. Ve. Rev. J. Vermorel, Taikou: M. I., $15.

Medical Mission Branch

China: Holy Childhood Orphanage, Yentsetang: (Sr. Raymond) $53. Mission of St. Sebastian, Chefoo: (Sr. M. Bernardine) $10. St. Vinvent's Hosp., Kion Kiang: (Sr. Gertrude) $52.91. House of Mercy, Chentingfu: (Sr. Guerlain) $1. St. Joseph's Hospital, Ningpo (Sr. Gilbert) $12.75. House of the Sacred Heart, Kashing: (Sr. Joseph) $36. Holy Childhood Orphanage, Foochow: (Sr. Trinity) $1. Presentation Convent, Chusan (Sr. Xavier) $55.

Near East and Asia Minor

Rt. Rev. G. Calavassy, Constantinople: M. I., $500. Rev. J. Naayem, for Chaldean Relief Work: M. I., $20., alms, $4., total: $24.

Miscellaneous Missions

Rev. H. David, Baguio, P. I.: alms for the Church: $5. Rt. Rev. A. Nicolesca, Lugoj, Roumania: M. I., $30. Rev. S. G. Prakasar, Jaffa, Ceylon: M. I., $15. Rev. R. Schulte, Holland: M. I., $25. Rev. N. Teeffelen, O. P., Guadeloupe: M. I., $10. Rt. Rev. Bishop Zabalza, O. M. Cap., Agana Guam: M. I., $25. Rev. Fr. Bonaventure, O. F. M., Quebec, P. Q.: M. I., $15. Carmelite Nuns, Neubistriz; Bohemia: alms, $40. Domestic: Rev. J. A. C., Texas: $50. Rev. M. F. Collins, Sour Lake, Texas: alms, $107.50. Rt. Rev. J. R. Crimont, S. J., Juneau: alms, $161.50. Most Rev. A. Daeger, O. F. M., Sante Fe, NM: alms: $200. Rev. Mother Marie of the Imm. Con. $25. Bro. Stanislaus, N. Y. City: $25.

Masses Distributed in the U. S. A.

Rev. M. B. A., $15. Rev. F. A., $15. Rev. Jose C., $15. Rev. J. A. C., $30. Rev. P. J. C., $25. Rev. F. C., $15. Rev. A. C., $45. Rev. A. F., $15. Rev. V. G., $50. Rev. R. J. H., $13.75. Rev. O. L., $15. Rev. P. R. M., $25. Rev. S. J. P., $15. S. A. Fathers, $67. Rev. P. T., $25. Rev. H. T., $15. Rev. M. J. T., $14. Total Disbursements: $3.639.30.

Rev. J. M. Minezes, an Indian Missionary of British East India, sends his appeal to the Catholics of America and says: *"Mine is one of the smallest parishes in the diocese of Mangalore, British India. The people are one of the poorest and most backward. The income of the parish is practically "nil." The church is a very old one with its mud walls in which crevices have been formed by the inroads of white ants and its rotten timber threatens to collapse in the near future. A new church building is of absolute necessity, but in case this cannot be done for want of the necessary funds, at least certain essential repairs and a little extension are very urgently needed, and for which a gift of $500 at least will be necessary. I therefore appeal with the written approval of His Lordship the Right Rev. Dr. Paul Perini, S. J., Bishop of Mangalore to the charity of my brethren of America to come to my rescue."*—Rev. J. M. Minezes, c/o Right Rev. Dr. P. Perini, S. J., Mangalore, British India.

MEDICAL MISSIONS AND CHINESE BANDITS

While the American missioners have suffered much inconvenience and occasional losses through and from bandits, they have also been helped by the bandit situation in the work of evangelization. Here is a recent instance recorded by Father Taggert, a Maryknoll missioner in Tungchen, So. China.

Through constant medical treatment extended to the different armies who pass through this place, the good will of the officers has been gained. Recently one of the "generals" asked us what he could do to help the work; we told him we did not know of anything in particular, but we would be glad if he gave us a chance to instruct anyone who was to be executed. He readily agreed to this. His class as a rule is friendly to the Church, though it will never be accused of sitting up nights doing much thinking about religion. A few days later we heard some rifle firing in the market and on inquiring what the shooting was about, we learned that some bandits had been executed. A call on the "general" and a pointed observation to him about how much his word was worth brought forth humble apologies and an agreement never to forget to call us in the future.

Last week we received word that three bandits had been captured and were told that if we wanted to instruct them, we would find them tied up in a temple at the end of the market. For murderers they were the most docile looking trio I have ever seen. They agreed to be instructed and listened to all they were told, with the confidence of six-year-old children. On Spy Wednesday one of the lesser officers came to the mission to tell us everything was ready for the execution. The men who were to be killed were in ignorance of the fact. We tried to impress on their minds that it was only a matter of minutes until their souls would be separated from their bodies, but they did not seem to be able to grasp it. Father Dietz gave them a little talk, emphasizing the main points of Catholic doctrine; they bowed their heads in willingness to all the questions put to them and recited their act of contrition slowly and distinctly. We asked them to forgive their enemies and requested them not to fight with their executioners. They agreed to this without a murmur. A youngster of twenty-four, whom half the town declared was innocent of the crime imputed to him (though perhaps guilty of petty theft) protested his innocence. Had we known of his case in time we might have saved him, but the time between the sentence and the execution was so short, a trip to Sunyi was impossible.

The three were baptized Peter, James and John. A big, ugly half naked Buddha looked down on the ceremony and at least a thousand of the local people who had gathered for the execution were straining their necks through every opening in the temple.

A squad of soldiers came in and tied their arms behind their backs, at the same time we placed a miraculous medal about the neck of each of the condemned, then they were taken out of the stocks and led to their place of execution. Father Dietz walked beside the men praying for them and urging them to beg God's forgiveness. The procession went from one end of the town to the other until it reached a sand-bar in the river almost opposite our house. While Father Dietz was still talking to the unfortunates, three soldiers came behind them, pushed them a few steps forward, tripped them up and before they could rise to their feet emptied their guns into the necks and heads of the bandits. Father Dietz was so close to the men that they were practically killed at his feet. I happened to be further away, and I must confess, the sinking feeling I had in the pit of my stomach is one I will not forget in a hurry. However, the fact that we snatched three brands from the burning is sufficient consolation for any personal repugnance in the work.

Fact is often stranger than fiction. When the execution was over and we explained to some of the new Christians just why the priest bothered with these poor people, we thought the affair was finished, but it seems to have just begun. The Chinese are superstitious like all pagans and atheists. The Tungcheners, who openly declared one of the youngsters was innocent, were out looking for signs to prove their statements. More were given than they looked for. Just after Father Dietz had finished blessing the grave of the innocent party and giving a word of consolation to his poor mother, the worst storm this section has seen for many a moon broke loose; hail stones as big as eggs poured down on the village, and it is the first time in the memory of man that hail has fallen here. A bolt of lightning struck the three guns used in the execution and smashed them, while the other guns in the same rack were untouched. Of course, this may all be due to natural causes, but the Chinese do not think so; they are wondering why the guns were damaged and not men.

All manner of stories are out about the vengeance that overtakes any interference with the Catholic Church. They had not interfered with the Catholic Church, but the people know that we baptized the poor souls and they are putting that interpretation on it. Several of the soldiers came in to tell us that they did not have anything to do with the matter—which is perfectly true. One of the minor officials of the prefect of this section either bore the false testimony or encouraged it and, if the thing is really a visitation, we can look for some bolts to fall his way. The fact remains that God is making use of the superstition of the people to open their minds to the Church. The big discussion in the market place these days is the protection that goes with Baptism. Attention is being brought our way and, who knows, but that the crimes of these poor outcasts may yet be wiped out by the souls which their execution will bring to the Church, whose Divine Founder also died as a malefactor.

Guild of the Little Flower

THE CALL OF ALASKA

A priest for 50 years, founder and apostle of St. Mary's Akulurak, Father Joseph M. Treca, S. J., is venerated as their patriarch by his spiritual children in this wild country. As you see him in the picture you may see him in Alaska, ready to square his back to the burden of the next duty. "There is nothing in it for you," you might tell him. "But there is everything in it for God," he will answer. "Times are no better now than when we came pioneering more than thirty years ago. Father Treca is 70, and I am 66. Storm and sleet and cold intense and terrible, days and nights on the road for months at a time are our portion today." "It is a young man's work," you may tell Father Treca. "But it is God's work, too," he will answer; so he is glad of a share in it and would do the hardest part if you did not watch him. He fears one thing. And I do, too. That the reins will fall from our hands before younger, stronger hands have taken them up. Come, you who would serve the Lord. Souls are waiting to be won by you.

REV. JOHN L. LUCCHESI, S. J.

Father Treca, S. J.

A MID-SUMMER TRIP ON THE YUKON

BY FATHER HUBERT A. POST, S. J.

Toward the end of July or to be more correct, on the 29th of July, 1923, a two-masted, called the Ram, came to us from Nome. Rev. Fr. Ruppert (whose sad and tragic death last Christmas has already been told in THE LAMP) had taken passage on her to let us know of the early arrival in Nome of our Rt. Rev. Bishop and that I was expected in Nome to receive his Lordship and accompany him to Pilgrim Hot Springs, Alaska. Though not well I answered the call and left that evening on the same boat arriving the next day about 1 P. M. in Teller. Here I said Mass and waited for the mail-boat to carry me to Nome. I waited a full week and finally at 3 A. M. we were aroused. The boat arrived and had to leave within an hour. I arose, said my morning prayers and Holy Mass and then ran for the boat to find out that we had still 3 hours time. When finally we did go we made about 25 miles and then a head wind came up with a high sea and we were obliged to turn for shelter. Scarcely had we reached the so called shelter when the wind veered and helped us to Nome, where we landed between 3 and 4 A. M. of the following day having spent the whole day and night on deck for want of other accommodation.

Getting into the parsonage I found his Lordship's cape hanging in the waiting room, assured thus of a speedy return to Hot Springs. But, no. The Ram had been on a trip to Shismareff, had just returned and must be overhauled, etc. Yes, it took us till the following Saturday before we got a start. We arose very early, said Mass and at 3 A. M. were at the boat expecting to leave. But lo! No captain to be seen—no deckhand nor any sign of life on the boat. After waiting patiently for two hours we got a start about 5 A. M. I say a start, because when we had made about seven miles the engine stopped and kept on giving trouble. It took us till late in the afternoon before we could make good headway. Then a storm came up with heavy waves and about 10 P. M. when turning into Port Clarence some of the waves jumped on deck. The only cabin was the engine room with three bunks. His Lordship occupied one and the other two were also needed, so some of us had to spend the night on deck. It rained some and the splashing of the waves added none to our comfort. For a while it looked somewhat dangerous and I promised a Novena of Masses to the Poor Souls and in honor of the Little Flower if they would see us through safely, with promise of publishing the favor. The engine, though not in good condition, worked away, a favorable wind came up, the sails were spread and we did put on some speed landing in Teller at 2 A. M. We told the Captain that we would go to St. Emma's Chapel at Teller, say Mass and then return to the boat, ready to start again at 5 o'clock for we had still a day's travel before us. With God's help we were able to say Mass, had a cup of coffee and returned to the boat. There we found the Captain and his men sound asleep. When we succeeded in rousing them, they informed us that they had to clean the engine, etc., and so it got to be afternoon when we pulled out of Grantley Harbor into the Tuksuk Channel. There was quite a big swell on Salt Lake (Inuruk Basin) and it took us sometime to cross it. However toward six o'clock we were in the Kutzitrim and about 10 o'clock we entered the Pilgrim 18 miles from Nome. The river had fallen and with the engine on the sick list we made slow progress against a heavy current. About midnight the captain informed us that it was too dark to see the channel and we must halt for two hours when the light would again be stronger. There we were, so near and

yet so far. No bed again, nor bunk, but quite tired and sleepy. I thought of the big sail. This I unfolded and crawled into it, getting soon into a slumber and felt quite comfortable as far as the position was concerned, but soon Jack Frost began to bite and drove me down to the deck for a little exercise. Towards 3 A. M. we got another start but the water in the river was getting low and the bottom of the boat began to scrape the sand. Then our valiant captain stopped and tied up to the bank, still five miles from our destination. Two of the Eskimos and myself got into a rowboat and made two miles up the river to a slaugh where we found a trail over the tundra to the Mission where we landed at 6 A. M. Walking over the tundra with an abundance of so-called niggerheads is no small task, thus we had left his Lordship on the boat for fear the hard walk would prove too much of a task for him. So now we had to hurry our little boat down the river to get him. He reached here about 10.30 having spent 56 hours to make 125 miles. Some speed! Need we wonder that one of the visitors described Alaska as the land of delays and impossibilities. The traveling in winter is perhaps somewhat quicker but no less dangerous.

SOME BUDS AND BLOSSOMS from the ANGEL OF LISIEUX

By Father Frederick Ruppert, S. J.

Editor's Introduction: Ransacking through the pigeonhole filled with manuscript copy for The Lamp, we have made the very fortunate discovery which is none other than the typewritten manuscript of the late Father Ruppert, S. J., who on his way to the Hot Springs Orphanage on the Pilgrim River last Christmas, perished in the snow. We are sure our Readers will be delighted with these striking illustrations he gives of the intercessory power of The Little Flower. This is the second installment.

In January, 1921, an elderly colored woman, a convert to the Faith, lay stricken in Nome with a violent attack of rheumatism in her right shoulder and side. This left her crippled and unable to help herself in any way. The attack came on so suddenly that no one had a suspicion as to her wretched condition; and she lived in a cabin all by herself. As the weather was about 30 degrees below zero, and the fire nearly out, she would have perished from the cold out of sheer inability to put fuel on the fire, though there were tons of coal in the house. Fortunately she was able by knocking on her window to attract the notice of a passerby who charitably relieved her most urgent needs, revived the expiring fire by feeding it fuel, and acquainting the neighbors with regard to her utter helplessness. As she felt the end was not far off, she had me summoned with the idea of settling her affairs both spiritual and temporal that thus she might meet her God prepared.

It was about 8 P. M. when I got to her house, and she was in a very miserable state, and pleading piteously with a woman who wanted to apply right there and then some rheumatism liniment she had brought. The sufferer alleged her inability to have her arm and shoulder bared, moved or touched, for the very greatness of the pain. The woman kept insisting that she had a sure cure for the trouble so the poor sufferer gave in to this extent—to promise to allow the application of the remedy the following morning, should no improvement set in in the meantime. When the would-be-good-samaritan finally gave up having to be satisfied with the concession made her, I spoke to the patient about the Little Flower (of whom she had never heard before), giving her some of the foregoing instances of extraordinary assistance to awaken her confidence, and remarking that it would not surprise me if one simple blessing with her relic would render all remedies of unwelcome samaritans unnecessary; as she was a woman of great piety and prayer, my words brought cheer, and I gave her a blessing with the relic before departing.

The next day I went to visit my good friend, and what was my surprise when I found the good old dame not only on her feet, but spry and blithe as a bird, and really rejuvenated. She had as much ease and freedom of movement in the afflicted arm as in the well one, and all pain had left arm and shoulder and side. With her broad darky smile and a beaming countenance she kept on lifting her arm and swishing it every which way, saying that that was a "Wonderful Little Flower," and that "she worked the greatest miracle that ever was." She told me that the very moment of the blessing, she felt getting suddenly better, and that every pain started going away as soon as I left the house, which was right after making the Sign of the Cross over her. Early the next morning the man that had come to the rescue the day before, dropped in to see about the fires, and what was his amazement to find the patient perfectly well and having attended to everything herself. She was loud in her praise of the Little Flower to everyone who came to see her, and told all, whether Catholic or Protestant, of her wonderful cure.

(To be continued)

MONTHLY NOVENA TO THE LITTLE FLOWER AT MT. CARMEL RETREAT HOUSE, WASHINGTON

Address All Communications to the Sisters of the Atonement,

Mt. Carmel Retreat House,
200 T St., N. E., Washington, D. C.

A New Novena begins on the 22nd day of each month so as to end on the 30th of the month, the particular day in September, 1897, on which the Blessed Teresa of the Child Jesus died at Lisieux.

ATTRIBUTES FAVORS TO THE LITTLE FLOWER

Mr. T. F. B., Indianapolis, Ind.: *"Enclosed please find offering. Am happy to say my first and most important petition was granted. My husband went to Confession and received Holy Communion. He had not gone for years."*

M. G., Hopemont, W. Va.: *"I am sending a small donation for your Alaskan Mission. I received a very great favor through The Little Flower, and I promised to give something to the Alaskan Mission if my request was granted."*

Are You a Life Member of Our Missionary Union? See Pages 232-233.

Greek Page

TRANSLATION OF HIS HOLINESS' LETTER TO RT. REV. MSGR. R. BARRY-DOYLE

The Vatican, March 31, 1924

Secretary of State.
To His Holiness.

Right Reverend Monsignor:

His Holiness has learned with paternal satisfaction and most special comfort of the zeal shown by you, Right Reverend Monsignor, in the aid of orphans and refugees in Greece, and also of the various apostolic works of the Greek-Catholic mission of Constantinople and of Greece for the cause of the Union of Churches.

The Holy Father is pleased with the noble zeal and beneficent activity exerted by you, Monsignor, in aid especially of so many unfortunate ones; he hopes for the most complete success in those charitable undertakings, and, invoking copious divine graces, he imparts to you, Monsignor, and to all the benefactors his Apostolic Benediction.

I gladly take advantage of this opportunity to add my own sentiments of distinguished and sincere esteem for you, Right Reverend Monsignor.

Your most devoted servant in Our Lord,
(signed) P. Cardinal Gasparri.

To the Right Reverend
Monsignor R. Barry-Doyle.

THE GREEK CATHOLIC CENTRE OF CONSTANTINOPLE

By Special Constantinople Correspondent

Looking on Stamboul "The Turkish City" today, one has the impression of a number of rows and streets of houses and shops closely packed together. Heaps of ruins and deserted corners with shattered houses showing signs of recent fires.

Stamboul, "The Holy City" as it is called by the Turks, with its many Mosques and Minarets is inhabited also by numbers of Christians, who represent the different rites of the Orient and all of whom have their churches and priests. The Greeks certainly take the first place as regards numbers among the different christian bodies and it is among these that the Greek Catholic Priest, Rev. Liandre Gayrand spends his time and zeal. Pere Liandre Gayrand is a Frenchman who many years ago left his own rite and country to devote himself in the Greek Rite to the Union of the Churches. Every one knows that this wonderful work, "The Union of Churches" was founded by His Holiness Pope Leo XIIIth. The work was at the beginning and is still beset with many difficulties. Pere Gayrand who returned to his work after the war in 1922 in spite of all obstacles works on with all the humility and zeal possible for the little colony of Greek Catholics to whom he is very deeply attached.

Naturally his one aim, like that of all missionaries in the Orient, is the return of the Oriental Orthodox Church to Catholic Unity. The differences as regards rite or religion constitute one of the greatest difficulties a Catholic missionary has to meet with here in the Orient.

Already we begin to see some fruit resulting from the prayers and labors for the union of the churches, for example lately we have seen the different Oriental Rites take of their own accord our own Gregorian Calendar.

When Pere Gayrand arrived at Stamboul in 1922 only 42 Greek Catholics were to be found in the whole parish. Today there are 173 and Pere Gayrand has had the joy and consolation of seeing 61 orthodox return to the true God. These are the direct fruits of his apostolic labors. He visits families, catechises, preaches, etc. The Mass and offices on Sundays and feast days are carried out with all the splendor and beauty of the Greek Liturgy.

But among the faithful souls poverty and misery represent another difficulty to be overcome. It is on account of their religion that these Christian souls are deprived of work and the necessaries of life and it often falls to the lot of their Spiritual Father to feed and clothe whole families together for some long time. He educates the children, provides them with books for school, etc. He is obliged to secure the necessities to nurse the sick. But all this is done with a supernatural joy and a confidence in God. It is a wonderful thing to see how our holy mother the Catholic Church is grouping about her children once dispersed by schism.

At present unhappily the Turkish horizon is slightly darkened and one wonders what action the new government of Angora intends to take with the Christians of Stamboul but whatever happens the great work for the Union of Churches will always continue and nothing will stay the ardor and zeal of the Catholic missionary.

The Union-That-Nothing-Be-Lost will be happy to send Fr. Gayrand for his poor Christians any alms our Lamp Readers may see fit to send us for the purpose.

A Catholic chapel is to be erected in the grounds of the British Empire Exhibition at Wembley. Visitors from America and elsewhere had expressed surprise that the Catholics of England should have lost so brilliant an opportunity as that afforded by the Exhibition to bring the Church to the notice of the millions who will visit Wembley this summer. It has now been arranged to erect a small oratory in the exhibition grounds. The oratory will be dedicated to SS. Peter and Paul, the Apostles of Rome and the patrons of London. Mass will be celebrated for the exhibition employees. Offices will be erected adjoining the chapel for the dissemination of Catholic literature.

WHAT IS THE HOLY CHILDHOOD ASSOCIATION?

The Holy Childhood Association (of which the U. N. B. L. is a Branch) is a world-wide Society of Catholic children, whose object is the ransom, education and support of pagan children everywhere.

Dues for each member are twelve cents a year.

Infants and children of all ages are eligible, both living and dead.

Benefits of membership are many Masses, prayers and indulgences. Apply for membership to Mrs. Helen Fletcher, Mena, Ark.

AUNT HELEN'S LETTER

My dear Boys and Girls: Like everything else in this changeful world, your vacation is slipping by and soon it will be only a memory. Why not write a letter for the Little Missionary's column giving some of your experiences? As not everyone could afford to lay aside their cares and responsibilities for several weeks and just have a good time, we shall be glad to hear also from those who stayed at home and worked. And after all, recreation in its truest sense is not so much "having nothing at all to do," as it is in having a complete change of occupation. Soon you will be collecting "all the varied appurtenances of learning" and with a smile on your lips and a firm resolution in your hearts to do better than ever before, will be on your way to the schoolroom.

You have already guessed, no doubt, what Aunt Helen is going to say next?

Yes, she is going to ask you as she has done for several years past, to take up your H. C. A. work where you left off when school closed. To take it up earnestly, determined to secure the interest and co-operation of every child in reach. YOU CAN DO THIS! The one thing necessary for success is a zealous promoter. Don't put off until tomorrow, or next week or next year the work you intend to accomplish for the missions! If you do, it will never be done at all. From every quarter where there are Catholic missions established, pitiful, insistent, sometimes almost helpless calls are heard. Everywhere the missionaries are begging for the means to ransom pagan children, to support catechists, those faithful helpers who are so essential in the conversion of the pagans of every race.

So have your plans for the H. C. A. campaign all "cut and dried" before school opens, which will mean an early start with no loss of time. Two thirds of 1924 belong to the past. In the four months remaining, if you will, you can accomplish wonders and make this your biggest year.

We're off and away, for we must not delay,
When so many souls must be saved.
We will work, we will pray for our great H. C. A.
We will free those by Satan enslaved!

Yours hopefully,
AUNT HELEN.

Miss A. J. M., Roxbury, Mass.: *"I am enclosing a money order for $13.19. Of this amount $6.19 was donated by three friends, $5.00 is to ransom a pagan baby to be named Mary Immaculata, and $2.00 for H. C. A. dues. I will not see the members of my club until September, so please pray that they may remain good members of the H. C. A."*

Mrs. M. G., Newport, Ky.: *"Enclosed please find five dollars. I want it to pay for the first Chinese baby I have ever been able to buy. I am not a child, but I hope that does not matter. I hope grown people are allowed to buy Chinese babies through the U. N. B. L. Branch of the H. C. A."*

(Offerings for the ransom of pagan babies are most welcome from any and every source.)

Peter Imhoff, Utica, N. Y.: *"I am trying my very best to secure new members. In this letter you will find enclosed ninety-six cents for eight new members. Will you please send medals, cards, etc. at once, for nearly every member is going to my school and would like to have their things before school closes on June 13th."*

(Peter has kept his word and has sent in a number of new membership lists with dues, since school closed. We are proud of Peter.)

The following names have sent offerings for the ransom of pagan babies: Marie Dorothy Murray, $5.00 for a Thomas Aloysius. Margaret Larkin, $5.00 for a Chinese baby. George Walsh, $5.00 for a Joseph Anthony. Mrs. C. N., $10.00 for two Chinese babies. Miss A. P., $5.00 for pagan baby. K. L., $5.00 for a Mary Teresa. Mrs. B., $5.00 for Chinese baby. Frances Dossert, $5.00 for a Mary Teresa. Mrs. B., $5.00 for a Chinese baby. Katherine Arkle, $5.00 for Mary Josephine. Mary McCrone, $10.00 for Francis Edward and Mary Teresa. Miss A. J. M., $5.00 for Joseph Thomas Aquinas. James Farley, $5.00 for a James Anthony. E. Joerg, $5.00 for an Anthony. M. Callen, $5.00 for a Joseph. B. McLaughlin, $5.00 for a Thomas. Miss A. J. M., $5.00 for a Mary Immaculata. Mrs. L. L., $5.00 for a Mary. Mrs. M. C., $5.00 for a Joseph. Mrs. M. G., $5.00 for a baby. Mrs. McL., $5.00 for a James. C. Maguire, $5.00 for a John Bernard. Miss A. P., $5.00 for a Joseph Martin.

Weighed in the Balance

By Lenora Mattingly Webber

When Hugh More and Dora Leigh were married in Father Lawrence's rectory, for Hugh was not of Dora's faith, the shabby front room seemed to throb with spring—and youth—and love. Spring with her lilacs, iris all hues and jasmine. Youth with the hope, the love that radiated from these two who stood in front of Father Lawrence with his kindling eyes of Faith and repeated "In sickness and in health, for better or for worse—."

And Father Lawrence blessed them and sent them on.

And the next year when the lilacs bloomed, they stood again in front of Father Lawrence, these two; the miracle of their love in their arms. And he baptized their baby Leo. But as they passed out, Father Lawrence sighed, for Hugh More had as yet evinced no interest in the Faith and she who was now Dora More was not as conscientious in attending Mass as the old Dora Leigh had been.

So it was that when the lilacs bloomed again and Father Lawrence in passing, saw Dora in front of her own home her arms full of the dusky-purple flowers, he stopped in.

Little Leo was toddling about grasping at first the swing, and then the lattice to steady his uncertain steps and when Father Lawrence stretched out a steadying hand, he seized it and clung to it gleefully.

"Isn't it wonderful?" smiled Dora with that physical happiness that the glad season of spring brings.

"It is wonderful," and Father Lawrence lifted little Leo beside him on the porch swing.

For long they talked. Father Lawrence had known Dora when she had gone to the little St. Joseph's school, her hair in a braid and her books dangling by a strap of about the same length and color.

"I haven't seen Hugh at church yet," smiled Father Lawrence meaningly.

"No," she said indifferently. "He hasn't gone, except Xmas or times like that when I wheedled him into it."

"And you?" said Father Lawrence. "I have missed you too—occasionally."

"Yes," and she still managed to throw that note of indifference in her voice. "I do miss—occasionally."

Except for the creaking of the swing and Leo's incoherent cooings, all was quiet on the porch. Dora rearranged the nodding, slightly drooping lilacs in her lap.

Friends said of Dora Leigh that she had married 'well.' There was about her certainly a look of contented happiness, of physical well being.

"I know what you are thinking," she said finally to Father Lawrence with that frankness of hers "you think that I am to blame for not bringing Hugh to the Faith—"

"No," he said gently. "I do not blame you. You can only keep on trying, keep on praying until the hand of God—"

"No, I can't" she said and laughed, a laugh that did not deceive Father Lawrence as to the essence of it's mirth "I can use my time to better advantage than praying. That's just it. I don't believe in praying for this and praying for that. I have never seen it swerve the power of God."

"How can you say that Dora, dear, when our religion teaches us to pray for the blessings of God?"

"Well, the blessings of God go just as promiscuously to those who don't pray for them, don't they?"

"Sometimes—yes. And sometimes I have seen them removed as though the Hand of God had weighed them in the balance and found them wanting." There was a vibrant earnestness in the voice of the priest.

"Well, I can't believe that it is the Hand of God. We live and die by the laws of Nature. We accomplish things by our own efforts solely."

"And you believe this?" asked Father Lawrence. "You intend to live—to bring up your family" he patted Leo's curly head "according to that?"

"Yes," said Dora and the stubborn defiance that is a part of youth reigned in her eyes. "I am satisfied with that."

It was as though a sorrowful hand had touched the face of Father Lawrence; as though a sorrowful cloud had penetrated his eyes wherein the sunshine of his kindly soul dwelt.

"My dear," he said sadly "the time will come when you will know—when you will feel the Hand of God."

The flower-laden breezes stirred about them. The baby Leo drowsily rubbed his eyes. Dora, held the riotous bouquet up, satisfied by it's beauty. The house would be made beautiful with flowers. She smiled contentedly and Father Lawrence blessed them in his heart and went on.

But there came a month when the lilac bushes creaked beneath the piled high weight of snow, when the iris slept beneath a drifting blanket, when jassmine bushes swayed to petulant sweeping winds.

Dora More pulled aside the curtain of the front window and her worried eyes searched the street anxiously. Even there at the front window, she could hear that rasping, labored breathing of little Leo.

It had awakened her the night before and she had worked all night; had tried every remedy she knew.

She had called their busy doctor that morning and he had prescribed for him. All day she had followed his directions, conscientiously, untiringly, but now it was late afternoon and it seemed as though that strained, harsh breathing was cutting into, rutting her heart. Surely the doctor would be

here soon now. Hugh too, was leaving the office early.

She bent over the baby again. Felt his hot, limp hand. "Leo," she called "Leo, dear" for just the reassurance that one look in his eyes gave her. But the eyelids only flickered restlessly.

Again Dora paced that intervening space between Leo's bed and the front window. All day long she had paced back and forth, her thoughts like her footsteps, restless, unanchored.

Surely when the doctor came, the doctor with his professional knowledge and skill; surely when Hugh came in all his bigness, and protective love—that would be something to cling to.

But when Hugh came and stood at the foot of the white bed, the love and pain he felt could only crowd into his eyes, could only express itself in tortuous hands. Even his love could not abate that tugging, restless pain.

And when Dr. Eden bent over the bed and listened to the breathing, when he had placed a firm finger on the tiny wrist, she saw him shake his head. Hugh saw it too. Dora saw his fingers grip the white footboard hard.

"There's a lot of this around," Dr. Eden said noncomittally as he opened his grip, "a lot of it."

But there was that about his unsmiling face, that unconscious little shake of his head . . . . Dora called Father Lawrence.

The doctor was sitting, his trained ear listening sharply for any change in the breathing. Every few minutes he measured out a few drops and pressed them between the baby's lips. Hugh still kept his vigil there at the foot of the bed, his troubled honest eyes turning lovingly on the child and the kneeling mother, turning pleadingly on Dr. Eden.

And when Father Lawrence entering saw that look of ineffable anguish in Dora's eyes as she knelt there at her baby's crib, his kindly heart shuddered. For Father Lawrence had become hardened to self-denial, to hard work, but never yet to seeing another's suffering.

The doctor answered the question in his eyes. "Yes," he said and indicated the three drops of medicine he was measuring "I'm giving him this. It's the last chance." he rubbed an explanatory finger over the throat, "if he has the strength—" again he shook his head, "See, it's hard now for him to swallow and his heart—"

Again Dora raised anguished eyes to Father Lawrence as he prepared the little sufferer for a possible leave-taking, for a possible uniting with the Creator of All. "Pray Dora," he said "and I will pray with you."

But at that Dora shrank back. "Oh, Father Lawrence," she whispered, "I know. I know now. You tried to tell me. I know now . . . ." Those hard drawn breaths were growing shorter, harder. "I can feel the hand of God . . . . He has weighed me in the balance and found me lacking and so he is taking him back. Oh, Father Lawrence, our Leo—our baby—"

But Father Lawrence laid a soothing hand upon the turbulent shoulders. "Then pray," he said simply.

And Dora More crouching by her baby's bed prayed as she had never prayed before. Prayed—kneeling low before the divinity of God—touching his feet. Prayed—with the knowledge of the dust of humanity. Prayed with unmoving lips till her soul went down—down to the depths of humility and despair and was filled with the quietness of true Faith,—till her heart could murmur in all sincerity, "Thy will, not mine—"

Suddenly there was a choking, gasping—rending. Quickly the doctor sprang to Leo's side. Unconscious of all watchers he worked tensely—.

"There," he said finally with triumph in his voice. "There. I didn't think the little shaver had the strength to fight that last battle." He laid him on his side comfortably, tenderly tucked the blanket around him. "By Gosh, it's a miracle" he said. But Hugh and Father Lawrence sprang forward. Dora had crumbled over in a weary heap.

"No, don't try to get up," the doctor warned her some minutes later as she tried to rise from the bed. "Everything is all right." He nodded toward little Leo who was sleeping easily, naturally, the drawn rigidity of his face relaxed into a tiny smile.

Dr. Eden sighed as he closed his grip with that content that a physician feels when he knows that all is well. "Just save your strength" he admonished professionally.

But Dora smiled up at Father Lawrence. "Strength" she said, "Strength!" and she reached out for Hugh's hand as he sat there at her side, "Oh, the strength I have now to carry with me through life."

And Father Lawrence could see that light of Faith in her eyes begin to reflect in the eyes that heretofore had held but love for her, so that he too sighed with that content that a physician of souls feels when he knows that all is well.

WHEN A MAN FINDS GOD

By Corine Reid Frazier

I was headed once on the downward track
  I lowered my eyes to the sod;
But Something, you see, kept holding me back,
  And, lad, that something was God.

I wondered what it was all about—
  Why not sink—We are only dull clod?
But Something stuck through that desert of doubt,
  And, lad, that Something was God!

I fought at last to see the light,
  Then I had to choose the odd;
  Was that Something worth the struggle and fight?
  Aye, lad, for that Something was God!

An Impression, a Prophecy and an Appeal

By J. F. C.

Editor's Foreword: *"An Impression," the first part of J. F. C.'s article appeared in the July* Lamp *and was descriptive of the visit a Priest, an Army Captain and an Advertising Manager made recently to Graymoor. Parts two and three, viz.* (2) *A Prophecy and* (3) *An* Appeal follow:

II. The Prophecy

Now look back with us, fifteen short years, to see the Father Founder and one Friar on the Mount of the Atonement and five Sisters of The Atonement in the Convent. And consider the "river of living waters" that has issued forth from the hearts and minds and souls of these faithful few.

Consider the Friary, the College, The Lamp, The Candle, and The Antidote. Consider the stupendous *Union-That-Nothing-Be-Lost* that gathers two hundred thousand dollars annually and disburses them along the far-flung battle front of the Church's missions at home and abroad, in any and every good work that makes for God's glory and the salvation of souls.

Behold the Sisters of the Atonement and their Mother Foundress, their Settlement Work in New York, Philadelphia and Roswell, Ohio, the Retreat House in Washington under the direction of the Order of Discalced Carmelites, their splendid cooperation in every phase of the work of the Friars.

Regard the flourishing mission of the Friars and Sisters in Hereford, Texas. Think of the newly purchased "Vineyard" in Washington, the future house of philosophy and theology for the Friar-priests. Think of the opportunity lately offered for the establishment of a high school and scholasticate in a neighboring state. And last, but by no means least, come with us across the mountains to a nearby lake, and see the Friar' camp to which come annually in July and August hundreds of boys from the noisy and heat-plagued streets of New York.

Do you not think at once of the two barley loaves and the five small fishes that fed the multitudes, and the fragments that were gathered up that nothing be lost? What can we think but that here is a renaissance of apostolic zeal, of Franciscan simplicity; that here is a place where the Holy Spirit is preparing a new generation of faith-inspired priests and prophets who shall bear witness to Him through their works and kindle anew the fires of God's love in the hearts of men?

To preach the saving power of the Atonement, to strive for Christian unity, to evangelize the heathen; all this is the purpose of the Society of The Atonement. God has *visibly* blessed this work and it has increased and multiplied beyond the expectations of those who have watched from afar the labors of this infant community.

The day is at hand when from the Mount of the Atonement will go forth in scriptural and Franciscan simplicity an army of youth dedicated to God under the high yet lowly patronage of the Poor Man of Assisi that shall "preach the gospel to the poor and heal the contrite of heart." Holding as Franciscans a distinctive place in the organization of the Church Militant, they shall bear a distinctive message for the Christians of the world and for such as sit "in the ancient superstitions of the Gentiles," and they shall bear with them St. Francis' vast compassion for the ills of the world. Common human life shall be the field of their spiritual operations and they shall be the Apostles of a Christian humanity. And this precisely because they shall have estimated first of all in their own hearts a real harmony between the Gospel and man's nature. Their's, their's it shall be to labor on, spend and be spent, and to believe good of all men, that through charity all men may be restored to Christ. And wherever their message is received it shall leave men glad of life for that they shall open their souls to grace through the preaching of the Atonement, the assurance that: *"If any man sin, we have an advocate with the Father, Jesus Christ the Just, and He is the Propitiation for our sins."*

That is the specific vocation of the Friars of The Atonement, and by God's help, the continued guidance of the Holy Ghost, they will fulfill that vocation. Already "Their sound is gone forth into all the earth." Their banner is flung to the breeze. The valley of battle for souls stretches before them.

Orate pro Filiis Adunationis!

III. The Appeal

If the work of the Society of The Atonement is to be realized, if its ever pressing need is to be met, there must be, by God's grace and call, an immediate increase in vocations to the First Congregation—the Friar-priests.

Admiration, sympathetic co-operation, prayer, and alms—all these are necessary. But who will give his life to this work? *Operi Dei nil proponitur!*

The youth of this generation live in an intense and hectic world. Of this world St. John has truly said: *"All that is in the world is the lust of the eyes, the lust of the flesh, and the pride of life."* The search for merely worldly happiness leads often to sin, at least to an ungodly indifference and atrophy of soul. Generous impulse and high ideals are all too often strangled by the miasma of evil that rises about us. We fling ourselves from point to point of the dilemma of life without God only to be thrown back each time into an agony of spiritual apprehension in which the voice of conscience again and again admonishes us: "Thou hast created us for Thyself, and our hearts shall be unquiet until we find rest in Thee, O Lord."

To this generation of young men the Society of The Atonement cries aloud, saying: "If today you hear His voice, harden not your hearts." Here is peace, here is God, here is the call to high endeavor in God's cause and for the souls of men. Here is the high romance of life, the giving of self to God to be expanded, con-

sumed, in the preaching of Christ's Atonement, the procuring of Christian unity, the spread and preservation of the faith at home and abroad. "Why stand ye there idly all the day long?"

The world hungers for Christ and His grace. Men starve by life's wayside for that heavenly bread "having in it the sweetness of every taste" which is Himself. And a starving world must receive the ministrations of Christ through the ministry of men. Accept, then, St. Francis' habit and the privilege of poverty; renounce all worldly goods and influence and give your hearts and souls and minds to God in this great work; give yourselves to the preaching of penitence and peace. Let your love for God and man be the measure of your sacrifice, and your offering of self generous and complete.

"The Son of God goes forth to war!
Who follows in His train?"

EDITOR'S POSTSCRIPT: There is still a little room left in our Atonement College for aspirants who will volunteer to serve God in our Order, the Friars of the Atonement (3rd Order Regular of St. Francis.) Our accommodations, however, are limited and applications should be made for admission without delay. Address Very Rev. Paul James Francis, S. A., Graymoor, Garrison, N. Y.

Applicants for admission to the Second Congregation of the Franciscan Sisters of the Atonement should write to Rev. Mother Lurana Mary Francis, S. A., St. Francis House, Graymoor, Garrison, N. Y.

SOURCES OF PRESENT-DAY GLORIFICATION OF THE FLESH

Alarming Tendency Traced to Teachings of Saint-Simonians—Naturalism and Its Inevitable Ending

Serious minded men and women, who cannot help but note the tendency of the press and the film-shows to feature bathing beauties and other nude or quasinude figures, are not always apt to realize how this change from regarding with veneration the Puritan Priscilla to this adoration of the flesh was brought about. These things had their beginnings in the writings of the Saint-Simonians a hundred years ago. At first only a comparatively small number of men and women were inoculated with the poison the disciples of Count Saint-Simon and Le Pere Enfantain spread, but in the course of a century their evil teachings have permeated all classes of society. Which again proves the power of ideas and the terrible influence of evil principles.

The Russian revolutionist Alexander Herzen, who is now many years in his grave—he died in Paris on January 9, 1870—has left us an excellent description of the impressions he and other students at the University of Moscow received when, about the year 1830, they first came to know of those theories. "A new world was knocking at the door," writes the Russian nobleman in his Memoirs (recently published in English by the Yale University Press), "and our hearts and minds flew open to welcome it. The socialism of Saint-Simon became the foundation of our beliefs and has remained an essential part of them." He admits that, with the impressibility and frankness of youth, he and his comrades "were easily caught up by the mighty stream and early passed that Jordan, before which whole armies of mankind stop short, fold their arms, and either march backwards or hunt about for a ford; but there is no ford over Jordan!"

Saint-Simonism was not merely directed against the existing political and economic order of things. It was a school of Naturalism and while those of its teachings, which attack property, have not prevailed, those of its entes which Herzen terms "mighty watchwords comprising a whole world of new relations between human beings—a world of health and beauty, a world of natural and therefore pure morality," have virtually triumphed.

The "new belief," of which he speaks, "proclaimed firstly the emancipation of women—summoning them to a common task, giving them control of their own destiny, and making an alliance with them on terms of equality." We realize to what extent this principle has been put into practice, it lies at the bottom of the prevalent disintegration of the family and our divorce evil. Hand in hand with this first dogma, as Herzen calls it, of the Saint-Simonians, their second one has attained victory. This second dogma is "the restoration of the body to credit—la rehabilitation de la chair" as they called it. The true meaning of this the Memoirs make clear. "Many mocked at the 'freedom of women' and the 'recognition of the rights of the flesh,' attributing a low and unclean meaning to these phrases; for our minds, corrupted by monasticism, fear the flesh and fear women." What this dogma was supposed to mean, to the disciples of Saint Simon, Herzen goes on to tell in the following sentences, which show clearly the roots of that glorification of the flesh, so apparent in our country today.

"A religion of life had come to replace the religion of death," he writes, "a religion of beauty to replace the religion of penance and emaciation, of fasting and prayer. The crucified body had risen in its turn and was no longer abashed. Man had reached a harmonious unity: he had discovered that he is a single being, not made, like a pendulum, of two different metals that check each other; he realized that the foe in his members had ceased to exist."

These dogmas were glorified by novelists and artists, by essayists and speakers throughout the 19th century, until the popular mind was filled with these conceptions of the emancipation of women and the flesh. The tendency to exhibit this flesh is but the popularization of what Alexander Herzen calls the second dogma of Saint-Simonism. It is a phase of that Naturalism which Rome has not only condemned once but continued to warn against for more than a century.

The Zunis have a beautiful legend of a youth

(*Continued on page 250*)

St. Francis and His Seraphic Family

LATEST AFRICAN BRANCH OF THE SERAPHIC VINE

The President of the Union-That-Nothing-Be-Lost takes great satisfaction in presenting to our Readers a photograph just received from Mother Mary Kevin, O. S. F. from the Franciscan Convent at Nsambya Mission, Kampala Post office, Uganda, British East Africa.

The extract from the letter accompanying the picture will explain its significance.

The Treasury of the U. N. B. L. being overdrawn to the extent of TEN THOUSAND DOLLARS, the President does not see how he could appropriate the fifty dollars for the adoption of the head of the Sisterhood, even though she bears his name. We would, however, be very grateful if any of our Readers would volunteer to do this for us, and we hope the other Sisters will be adopted as well. Surely this is a promising work. The souls of these colored Sisters have been made very white in the Precious Blood of the Atonement, and a critical study of their faces will reveal some of the light of the Holy Spirit shining within these sanctified vessels of Divine Grace.

Any letters sent with offerings for adoption of the Sisters will be forwarded to Mother Kevin along with the donation. Please note that although it will take Fifty Dollars a year to support each one of these Native African Sisters, yet a smaller offering will be gladly and gratefully accepted from those who cannot afford to give so much.

Franciscan Convent, Nsambya Mission,
Kampala P. O., Uganda.

Rev. and dear Father Paul:

At last I am sending you a nice photo of the new "Little Sisters of St. Francis" as they are to be called, now that the Bishop has given his definite approval of them and taken their rule with him to Rome for final approbation. You will notice there are sixteen postulants and eight aspirants. Mother Kevin is on the Bishop's right hand, (left side of picture) then there is Fr. McCabe and Sister Camilla. Next to the Sister is the head of the native Sisters and a namesake of yours. Now you ought to adopt her.

We are very anxious to get them adopted, as the expenses of training such a number and clothing them, etc., are very, very high, as you can imagine. They are studying hard—five hours a day, and are making wonderful progress. Some of them will soon be able to read some nice spiritual books in English.

Don't you think some of your LAMP *Readers would like to adopt one—some special lover of our Holy Father Saint Francis who would like to help one of his first little African daughters to become one of his followers and a little bride of Christ. And what blessings they would call down on their benefactors. They are never weary of thanking God for the great graces that have been vouchsafed to them—firstly for the knowledge of God which has at last been brought to them, and then to be called to be His special friends. We reckon $50 a year for support, but anyone who would like to adopt one could just send as much as they could afford, and we should be ever so grateful for the least help. We should also be pleased, as far as possible, to let their Godmothers choose their name in religion if they wished. One of the little Sisters is dying—the third one from the*

Latest African Branch of the Seraphic Vine

left, second row from the back—the one with the sweet smile. We think she has offered her life for her father and that the offer is to be accepted. She is very happy and looking forward to an early profession before quitting her little community to join the ranks of our Holy Father in heaven. Then what progress we shall make, with such an advocate; she is a real little saint. One of the first and choice fruits of our labors in this little corner of our Lord's Vineyard. Her name is Josephine; she has not been adopted yet and it doesn't look as though she will need to be.

It seems a long time since we heard from you. You are still overwhelmed with appeals, I am sure, but you will give us another look in now, as you have so very kindly done in the past, won't you?

With much love and gratitude,

Yours lovingly in our H. F. S. F.,

M. M. Kevin, O. S. F.

NEW MINISTER-GENERAL ELECTED BY CONVENTUAL FRANCISCANS

Rome, June 8.—The General Chapter of Franciscans, at a meeting today under the chairmanship of Cardinal Merry Del Val, protector of their order, elected Alfonso Orlich, Provincial of Padua, as Minister-General.

Brother Orlich thus becomes the 110th successor of St. Francis of Assisi, founder of the order. Brother Orlich is thirty-seven years old. He was born in Cherso, Dalmatia.

MASS INTENTIONS FOR THE SERAPHIC COLLEGE, MT. ALVERNIA

The Editor of The Lamp has received the following communication from the Provincial of the Province of the Holy Stigmata of St. Francis.

"I am the Provincial of the Province of the Stigmata of St. Francis of Alvernia in Tuscany, Italy. Knowing your great charity and generosity, I take the liberty of writing to you to ask for help.

"I have about one hundred boys in the Seraphic College, and over twenty Clerics in the House of Studies to support, and the financial condition of the Province is very poor.

'Could you be so kind as to do something for us? Could you send us some Mass Intentions? I will never forget your charity, and I will pray for you and for your great works in America."

The only way in which we are able to answer this request, much as we desire to do so, is by some of the clergy or lay folk who read The Lamp sending the Union-That-Nothing-Be-Lost intentions or donations, to be forwarded to Father Adolphi Martini, the Minister Provincial. Any letter sent with Mass Intentions, or other financial gifts, will be forwarded at the same time, so that the Minister Provincial may know from whence they come.

VEN. DON BOSCO AT ASSISI

We clip from a periodical by the Salesians the following paragraphs relating to an incident in the life of the founder of that order:

"It was his mother who said to him on his ordination day, June 5th, 1841: "Here you are, my son a priest: very well, learn that to begin to say Mass is to begin to suffer. You will not perceive this at once, but little by little you will realize that your mother is right."

On leaving the seminary the young priest hesitated between several fields of labor that were offered to him. Finally he followed the advice of his confessor, Fr. Cafasso, a holy man, whose process of canonization has already been actually begun before the Holy See. Don Bosco followed Father Cafasso's advice, which was to enter the Institute of St. Francis of Assisi where young priests prepared themselves for their life of apostolate by studying, under holy and learned teachers, the science of the spiritual life. Meanwhile he was devoting himself to a thousand works of charity teaching Catechism, visiting the sick in the hospitals, visiting prisoners, visiting the poor in their miserable dwellings."

ST. FRANCIS OF ASSISI

By G. K. Chesterton

A Treat for the Lovers of the Poverello

The great English author, known in the world of letters wherever our language is spoken, has given us, in this book on the Father of the Third Order, a slant peculiar to his own style. It is one of the "One Hundred Catholic Books" lately noted in America as among the best of the whole past century in English. The light of the Poor Man of Assisi shines with crystaline rays through a globe differently tinted. No matter how many books you may have upon St. Francis, you need this one also, because of its interesting manner in presenting the subject and because so distinguished an author should have a place on your book-shelves.

Price, including postage, $1.35

Address

THE LAMP PUBLISHING CO.

Graymoor, Garrison, N. Y.

In 1932 the fifteenth centenary of the mission of St. Patrick to Ireland will take place. Already steps are being suggested as to a fitting form of commemoration.

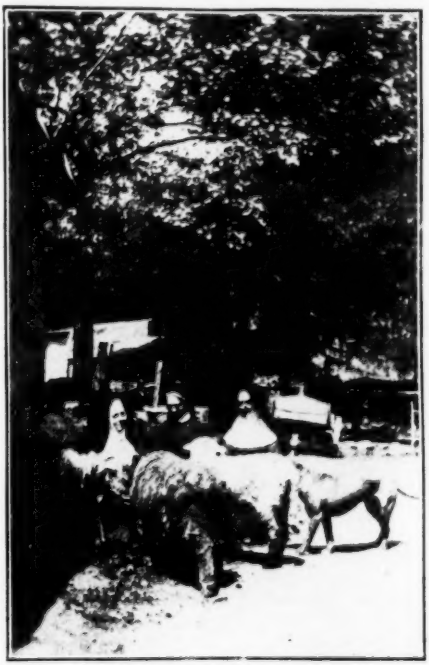
St. Anthony's Corner

SCIENCE, FAITH AND THE PERPETUAL NOVENA

In his "St. Joan" Bernard Shaw comparing science with faith, says: "But why men who believe in electrons should regard themselves as less credulous than the men who believe in angels is not apparent to me."

The fact is that "science" as it is often loosely propagated in these days requires a large measure of faith—a faith which is too often erroneously acceded, —while the things of *Faith* are supported by an abundance of evidence not only convincing to the individual exercising it, but also demonstrable to his friends as the *Thanksgivings to Saint Anthony* for favors granted in his *Perpetual Novena* eloquently attest.

The rich experience of Christian souls animated by faith has broken down the wall of partition between the natural and supernatural, so that faith through patience has passed to experience and by doing the will of God has come to possess the evidence within itself. Such has been the practical knowledge and joy of those who have had recourse to God's servant St. Anthony, included in the Divine prophecy: "Greater things than these shall ye do, because I go to My Father."



Down on St. Anthony's Farm

THANKSGIVINGS RENDERED FOR FAVORS RECEIVED THROUGH THE INTERCESSION OF SAINT ANTHONY

M. P., Baltimore, Md.: *"Several weeks ago I mailed you an envelope for St. Anthony's bread with petitions enclosed now I am happy to tell you that one of my requests has already been granted. A friend has returned to the Sacraments after being away for several years, and on the verge of Atheism. To me this is nothing less than a miracle, and I am deeply grateful to the merciful Heart of Jesus and St. Anthony through whose intercession this spiritual favor was obtained. I am enclosing a thank offering for Saint Anthony's poor."*

Mrs. A. H., Ohio: *"Enclosed please find a check as a thanksgiving offering for a heathen baby to be named Barbara Mary. My husband was suffering from rheumatism in his shoulder for several days and finally it began to grow worse. I lit two candles to St. Anthony and prayed very fervently that relief would come to him; scarcely had my prayers been finished than he began to rest easier and now he is entirely well not even the slightest trace of it returning since. We are both deeply grateful to St. Anthony and will spread devotion whenever possible."*

E. C., New York: *"About one week ago, I lost a valuable diamond out of the setting. I had no idea where I lost it whether at home or on the street and had no idea where to look. After searching for about two hours I gave it up and the next morning offered my prayers to St. Anthony promising him a thank offering for his poor if I found the stone which seemed to me almost hopeless. I happened to think that the night before I had put coal in the furnace, so I took a small electric light and went down and looked about the furnace and finally inside of the door I found the diamond. I just feel that St. Anthony put it there for me and it is with a grateful heart I write to tell you of this favor and also enclose an offering to fulfill my promise. I shall often remember St. Anthony in the future."*

Mrs. J. B., New York: *"I wrote asking the Friars of the Atonement to enter my petitions in their perpetual Novena to St. Anthony. My little son was very ill with pneumonia and complications, and his recovery was despaired of by the doctors. Now I write to tell you that this Great Saint of God has heard my earnest prayers, for my little son is entirely well and growing stronger day by day. Many thanks to the good Friars for entering my request and above all to good Saint Anthony who surely comes to the aid of those in need when invoked with lively faith."*

Mrs. M., Brooklyn, N. Y.: *"Many thanks to St. Anthony I have been successful in finding a good home at reasonable rent and my two sons have secured positions, my daughter also has been successful in passing her examinations. We all join in thanking this good Intercessor for these many favors and are enclosing an offering for his poor in grateful appreciation."*

FARM NOTES

The hay crop on St. Anthony's Industrial Farm has been unusually heavy this season because of the abundant rains. The gathering of the hay is a long and laborious task, especially when so much of it has to be cut with scythes, where the mowing machine cannot be used to advantage.

The corn also is growing luxuriantly during the hot, damp days of mid-summer. We depend upon this mainly to fill the silo, which supplies green fodder for the cattle all through the long winter months.

The potatoes are also doing well.

The production of milk from the Farm Dairy has been almost sufficient to supply the Sisters as well as the Friars during the summer months.

The ducks, the geese, the goats, the sheep, and the pigs are flourishing like the green bay tree and are constantly increasing in numbers. These, with the cows, constitute the most valuable products of the Farm.

ST. ANTHONY'S STAMPS

Apropos of the extensive stealing that seems to be going on in the United States Mails, we know of several persons who always place their letters under the protection of St. Anthony, which can be done by placing "S. A. G." (St. Anthony Guide) on the back of the envelope, or else one of his stamps.

Those who have adopted this custom confidently assert that the Good Saint always carries their mail for them safely. We do not affirm this of course as part of dogmatic faith, but there is an old saying: "Experience is a good teacher," and since those who have practiced the custom testify to its efficacy we recommend it to others.

We have provided St. Anthony's Stamp Books, containing twenty-five stamps, which are sent for a quarter to those applying for them. Whatever revenue comes from the sale of stamps goes to the support of our young men for the Priesthood.

BREAD FOR POOR MEN

We beg to inform the clients of St. Anthony that owing to so many being out of employment an unusual influx of men are coming to the Mount of the Atonement for lodging and food as they tramp to and fro seeking employment. We are giving hospitality not only to pick and shovel men, but also to high school and college bred men, who find themselves out of a job. Last Sunday our Friary Church was packed with these Brothers Christopher, as we call them. This means a larger supply of St. Anthony's Bread is required to feed so many of his guests. A word to the clients of the Wonder-Worker of Padua will, we hope, suffice.

(*Continued from page* 246)

who was married to an Eagle Girl. With her he lived in the home of her people, away from all carnal contamination. But he participates in a ball, amid such surroundings as we find in the dance halls of today, recognizing the rights of the flesh. When he awakens in the morning, the beautiful palace of the night before is a dismal ruin, he holds in his arms a skeleton, and all about him are other skeletons, and dust, and decay.

It is to some such ending the dogmas of Naturalism are hastening those mations who have given themselves over to it, believing the false prophets who claimed that "a religion of life had come to replace the religion of death, a religion of beauty to replace the religion of penance and emaciation, of fasting and prayer," and that "the crucified body had risen in its turn and was no longer abashed."

Mrs. F. D., Gladstone, Mich.: *"Please publish my thanks in* THE LAMP *for my recovery from Bright's disease in six weeks, when the doctor said my case was a six months' one, as I had dropsy so bad that it had affected my heart, and also had bronchitis. So I wrote and asked you to remember me in your Novenas to St. Anthony and Our Lady of the Atonement. Thanks to the Sacred Heart of Jesus, His Blessed Mother and St. Anthony, I am now home, and am able to do my work."*

Mrs. A. J. B., Pittsburgh, Pa.: *"Enclosed is check for twenty dollars to apply to St. Anthony's Bread to educate poor students for the Priesthood. My husband is a philatelist, and some months ago lost a valuable parcel of stamps. I suggested that he pray to St. Anthony and promise ten per cent if found. They were worth two hundred dollars, so here is ten per cent. They were found on the top of a wardrobe last week when house-cleaning."*

T. C., Pittsburgh, Pa.: *"Enclosed you will find an offering in honor of St. Anthony for the successful sale of my property; this indeed was a very quick answer to my prayer, and I am very thankful to this good Saint of Padua."*

Union of Masses and Mass Stipends

Twenty-five cents (25c) once and for all times are the enrollment dues in this Union which entitles a member FOR LIFE AND AFTER DEATH to a share in 300 MASSES said every year in the Chapel of the Society of St. Peter Claver in Rome. Enroll your deceased relatives and friends—also the living. Send dues, names and addresses to address below.

If your pastor cannot say the Masses you wish to have read, send us your stipends for the poor African Missionaries.

SOCIETY OF ST. PETER CLAVER FOR THE AFRICAN MISSIONS

1219 Fullerton Bldg. St. Louis, Missouri.

August Letter To Rosarians

Beloved Sons and Daughters of the Atonement: We ask your careful perusal of the article by C. B. on page 246 dealing with St. Simonism. St. Simonism was a Saint only in name and is credited by the writer with having a great deal to do with that false philosophy of sex relationship which has so multiplied divorces, and opened the flood gates of license upon the social world of today.

I am inclined to think the writer has over-exaggerated the responsibility of Saint Simon for modern day conditions. My purpose in referring to it here is to put our Rosarians on their guard lest being caught in the strong current that leads to the whirlpool rapids of the Seven Deadly Sins, and borne along by the prevailing fashions, the pleasure pursuits and the unmoral materialism of the day, any among you might be led to abandon the Catholic standards of life, and under the grip of strong temptation to be swept into the depths of iniquity, the evidences of which we behold all around us.

We received a letter only a few days ago from one who has been struggling against this current in an effort to keep himself close to God, and this is the way he expresses himself:

"I assisted the Priest with his weekly social evenings, which included dances; met several women, and mixed up with the world in general, and to say the least I am positively sick of the whole business. It is next to impossible to be a Daily Communicant, and at the same time keep up with the world.

"The women are all just looking for a good easy time, running around in automobiles, and expecting to dress as millionaires, and want none of the responsibilities such as God has placed upon them; but they must have their pleasures. You surely must have some idea of the terrible state of the women in general. The most of the young fellows have lost all respect for them, and are following in the wake leading to perdition. The devil is very busy, and you would be surprised how he manages to throw you into the whirlpool."

This again may be an exaggeration; and certainly it is not true that all our Catholic women are "just looking for an easy time, running around in automobiles, and expecting to dress as millionaires, and wanting none of the responsibilities" of wifehood and motherhood. Yet, if called upon to give their opinion, no doubt many young Catholic men who have mingled in so-called society as it exists today, would endorse to a greater or lesser extent the experience of this person in particular.

In our great cities the mass of our Catholic people continue to be the salt that preserves society from total corruption. But it is difficult even with the Catholic Faith, attendance at Mass on Sundays, and approaching the Sacraments with a greater or lesser degree of frequency, to realize in our day the description which Our Lord gave of His true followers: "IN THE WORLD, YET NOT OF THE WORLD."

The time has come when there should be a Crusade against the prevailing customs, modes of pleasure, and general dissipation that characterizes social life not only among the rich, but even among the middle classes of society. Economic conditions have placed in the hands of the working classes more money in our day than many who constituted the upper crust of society possessed a generation or two ago; and along with the increase of money has grown an appetite for the things that money buys, and extravagance of various sorts is the consequence.

There called on me the other day a young mechanic out of a job. Outside of the Friary stood a brand new high grade touring car. The wife was at the wheel, and the two little children, the result of their union, sat in the back seat. The young man had just attended a Mission, coming back to the Sacraments after a long estrangement. Too much prosperity had alienated him from the practice of his religion, and he complained that it was hard to keep pace with the extravagant tastes of his wife. A few days before he had received his discharge she had turned in a cheaper make of car for this more expensive one to be paid for on the instalment plan, having saved no money and being out of employment, he contemplated an enforced sale of the machine but was being strenuously resisted by the wife who, having learned to drive the auto, had no thought or wish for economy.

We use this as an illustration of how economic changes have placed luxuries in the hands of the working classes, and how it is having its effect in multiplying those who turn with disgust from the wash tub, the cook stove, the bed making, the house sweeping and the other labors of the old fashioned housewife while the home is forsaken to join the mad procession of those who run to and fro in the earth, seeking for so-called pleasure no matter how high the price to be paid for such enjoyment may be.

I say we need a Crusade for reform in dress, reform in manners, reform in pursuits, and a change from the worship of the creature to the Creator, a restudy of St. Paul's epistle to the Romans, in which he affirms that to be spiritually minded is life and peace in Christ Jesus; but to be CARNALLY *minded is death, and that all they who sow to the flesh shall of the flesh reap corruption.*

St. Francis of Assisi glorified Poverty, and idealized her into his bride; turning aside from the material gains of his father he found more joy and real happiness in sandalled feet and a brown tunic girded around the loins with a rope, than he had ever experienced when arrayed in gay and costly apparel he led the carnival and the dance among the pleasure-loving young men of his native city Assisi.

Will not our Rosarians, both men and women, enlist in such a Crusade? Using the power of personal example to recall our fellow Catholics to the piety and simplicity of the apostolic age, when St. Paul wrote to Timothy: "I will, therefore, that men pray in every

place, lifting up pure hands, without anger and contention. In like manner women also in decent apparel; adorning themselves with modesty and sobriety, not with broidered hair, or gold, or pearls, or costly attire. But, as it becometh women, professing godliness, with good works."

PAUL JAMES FRANCIS, S. A.
Spiritual Director.

THANKSGIVINGS RENDERED FOR FAVORS RECEIVED THROUGH THE INTERCESSION OF OUR LADY OF THE ATONEMENT

M. K., New York City: *"In my former letter I promised five dollars to the Sacred Heart, ten dollars to Our Lady of the Atonement and ten dollars to St. Anthony if my wish was granted through your Novenas by February the twenty-seventh. Enclosed please find money order for twenty-five dollars, which I now gladly send you, as my wish was granted in a most miraculous way. I wish also to thank you for your many kindnesses and prayers. With my best wishes for your continued success."*

M. H., New York City: *"Enclosed find check for five dollars in thanksgiving to Our Lady of the Atonement for a safe move to a city and a new position with better salary and nearer friends. Everything happened so easily and has been so successful that I am sure it is due to all the prayers which were offered."*

Pittsburgh: *"In the year 1922 I wrote to you for my niece, who was very sick for eleven months. Before her death she received many favors through Our Lady of the Atonement, and I wish to thank her also and to add that the prayers and sympathy of you, Sisters, helped me to have faith and made me pray, so that after seventeen years I have received Holy Communion and am now married."*

Mrs. L. J. C., Seattle, Wash.: *"I enclose a small offering for favors received through the Novena of Last Resort. I want to thank you, dear Sisters and St. Anthony, for favors received. Things were just at the darkest hour, when through your wonderful help, just like a miracle, they were readjusted. May God bless you all."*

Miss A. J. F.: *"Not long ago I wrote to you asking the prayers of the dear Sisters in a Novena to the Sacred Heart, Our Lady of the Atonement and St. Anthony that my brother would keep away from bad company. Thanks to our Heavenly Friends and the dear Sisters for their help, for he is slowly coming back to the right road."*

L. R., New York City: *"On March first a Novena was started for my intention and it was answered almost immediately. Words can not express my gratitude, and now in thanksgiving I am sending an offering."*

Client: *"I am enclosing a small offering which I wish were many times as much; in thanksgiving for an answer to one of my petitions in the last Novena to Our Lady of the Atonement. A letter, written upon the last day of the Novena, was so plainly an answer to my request for light upon a certain subject, and afforded me so much consolation and spiritual help that I can only look upon it as further evidence of how greatly Our Lady honors those who invoke her 'under a new name,' the name of Our Lady of the Atonement. My heart is full of gratitude to Our Lord and His Blessed Mother."*

E. E., Mass.: *"My nephew, a young man of twenty-one, and I made the Novena together. We asked Our Lady of the Atonement to aid him in bettering his position. In two weeks his salary was increased four dollars a week and he was placed in a more advantageous position in another department. In gratitude to God and our dear Lady of the Atonement he offers his first week's increase in salary."*

Mrs. C., Halifax, N. S.: *"Enclosed find a little offering promised Our Lady of the Atonement if my daughter would get better after a serious operation and return home to her two little children. Thanks to Our Lady and your prayers, she is home and well. The doctor says she can think herself fortunate in getting well so quick."*

A Grateful Mother: *"Thanks to God, Our Lady of the Atonement and you, dear Sisters, my request has been granted. My daughter has gone back to live with her husband, and although conditions are not just what they ought to be they have taken a turn for the best. Thank you all from the bottom of my heart."*

St. Paul, Minn.: *"I want to thank our good Lord, His Blessed Mother and you Sisters, for our prayers were answered, as my husband came home to the little children. I do not know how I can ever repay you for all you have done for me."*

M. C., Chicago, Ill.: *"Please find enclosed postal order for fifty dollars in honor of Our Lady of the Atonement for having passed a successful examination."*

Mrs. A. H., Wisconsin: *"I am enclosing herewith an offering in thanksgiving for the prayers in the Novena of Last Resort that our business would pick up—it has picked up wonderfully, for which we are extremely grateful."*

M. D., Cleveland, Ohio: *"Two petitions I asked for were obtained unexpectedly. It was like a miracle! A friend got a city position, and he asked for one for my son and it was given to him at once, and he went to work the next morning; thanks be to God, Our Lady of the Atonement and St. Anthony. They had been trying so much before but could not get anything. We are going to send five dollars out of the first or second week's pay of my son in thanksgiving to you for it."*

A Friend: *"I enclose a small offering as thanksgiving to Our Lady of the Atonement for a very great favor I received, I am sure through her intercession. I thought it was impossible as it was entirely beyond my expectation. A thousand thanks again, and use this little offering for any purpose it is most required."*

Mrs. E. S., New York: *"Many thanks to the Sacred Heart and His most Blessed Mother and St. Anthony for favors received. What a wonderful thing prayer is. If only more of us would have faith in God what a grand world this would be! Enclosed please find an offering in thanksgiving."*

Mrs. W. K., Connecticut: *"About one year ago last January I asked your prayers for a darling little boy's recovery, whose parents and grandparents were too grief stricken at that time to write themselves. He was only four years of age and suffering from an abscess between his heart and lung, and had an infection on his spine. He was strapped to a Bradford Board for over eight months; the doctors, some of the very best of them that could be had, held little hope of his recovery. They told his parents that if the abscess broke it would mean instant death, but through the mercy of God and your prayers, dear Sisters, it absorbed instead of breaking, which was nothing but a miracle! And*

now he is able to be out with the other little children. His grandmother, who asked me to write to you, has subscribed to THE LAMP *for one year as an act of thanksgiving."*

ROSARY LEAGUE INTERCESSIONS

Intention for August

Return of Eastern Schismatics to Communion with Rome

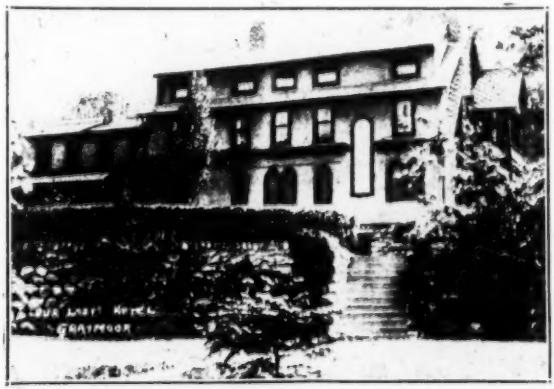
Other Intentions

Conversion to Christ and Holy Church of the One Thousand Million who are still Pagan. Conversion of all Eastern Schismatics, Anglicans and other Protestants to Catholic Unity. Conversion of the Jews. For the China, Japan, Africa and India Missions. Supplications for Priests and Religious in their sphere of service. Spiritual Favors: 1,923. Concerning Vocations to the Priesthood or Religious Life or Guidance therein, 131. Happy Marriage, 99. Grace of Temperance for 282. Return to God and the Sacraments, 401. Special Intentions, 2,930. Conversion to Catholicism, 324. Conversion of Life, 318. Happy Death for 53. Repose of 130 Souls. Prayers asked for 182.

Temporal Favors: 1,623. Restoration to health for 1,223. Return of Lost Articles 30, Financial and Industrial aid for 302. Good Sale or Rental 345. Suitable Employment for 510. Thanksgivings are rendered by 684.

OUR LADY'S HOSTEL AT GRAYMOOR NOW FILLED WITH GUESTS

Within a stone's throw of the Sisters' Convent stands Our Lady's Graymoor **Hostel for Lady** Guests, who wish to get away from the city, especially during the hot summer months and at the same time to be near a religious community where they can receive Holy Communion and hear Mass daily and attend the other pious exercises so frequent in a Convent Chapel. Although Our Lady's Hostel is open all the year round, the most popular month is August, at which time it overflows with guests. The nearest railroad station on the Grand Central and Hudson River R. R. is Garrison. The trip from New York can also be made by the Albany Day Line boats to West Point and thence by ferry to Garrison and from Garrison to Graymoor by taxi. Guests should engage their rooms ahead by writing or phoning to the Sisters. Tel. No. 37 Garrison.



Our Lady's Hostel, Graymoor, N. Y.

The Knights of Columbus of California have started an intensive campaign among their own members and Knights of Columbus elsewhere and friends throughout the order, to raise a quota of $100,000 with which to erect a new Memorial Observatory for Father Jerome S. Ricard, S. J., the beloved "Padre of the Rains," at the University of Sante Clara.

The home, in Montreal, of the late Lord Shaughnessy will be converted into a hospital for English-speaking Catholics, it has been announced. The new institution will have 250 beds, and the building will be remodeled and equipped with the latest hospital devices. Lord Shaughnessy, whose death occurred December 10 of last year, enjoyed the universal esteem of Canadians, regardless of religious persuasion, and his death was mourned by the entire Dominion.

GRAYMOOR VILLAGE LOTS POPULAR

Now is the Time to Purchase

The other day a prominent Grand Knight bought a piece of property in Graymoor Village. Mr. Joseph Hahn's new cottage is now completed. Several other New York and Brooklyn people have bought Graymoor Village lots. Electricity and water have been brought to these properties, and they will soon be increasing in value. The time to investigate and purchase is NOW.

If you are interested call on or write to Mr. William L. Lally, 154 West 101 St., New York City, or phone him—Academy 8284.

DERELICT

EDGAR DANIEL KRAMER

Drifting, drifting, drifting
Over life's changing sea;
Shifting, shifting, shifting
Aimlessly.

Seeming, seeming seeming
Destined for anywhere;
Dreaming, dreaming, dreaming
Dreams most fair.

Groping, groping, groping
Vainly and helplessly;
Hoping, hoping, hoping
To find eternity.

FROM PAPINI'S PRAYER

"Yet we, the last, await Thee, we await Thee every day, notwithstanding our unworthiness and every impossibility. And all the love that we can wring from our devastated hearts, shall be for Thee, O Crucified, Who wert tortured for the love of us, and Who now dost torture us with all the strength of Thy implacable love."

Reappearance of Clock No. 7.

HELP FINISH OUR LADY'S CHURCH AT BAGUIO, P. I.

Instead of giving the center of the page to Clock Number Seven, as we did last month, we are publishing in its place the latest picture that was received from the Philippine Islands of the Church of Our Lady of the Atonement at Baguio, a summer resort in the Mountain Province of Benguet, where Catholic people from Manila, in fact all over the Island, assemble for their vacation time during the summer months.

Church of Our Lady of the Atonement, Baguio, P. I.

The Belgian Fathers assure us that when finished this Church will be one of the finest Catholic edifices in the Philippine Islands. It is large and majestic in proportions, and because the people come to Baguio from all parts of the Philippine Archipelago as stated above it will spread devotion to Our Lady of the Atonement throughout "the Pearl of the Orient."

The FOUR THOUSAND DOLLARS necessary to finish the task of Clock Number Seven when placed in the hands of the Belgian Fathers will go very far towards completing this splendid basilica. We earnestly ask the Devoted Children of Our Lady of the Atonement to rally to the support of this worthy cause, and to speed Clock Number Seven to the striking point.

Writing last April from Baguio, Very Rev. Father Van Zuyt, Provincial of the Society of the Immaculate Heart of Mary, thus described the popularity of this Church:

"I wish you could have seen the Church of Our Lady of the Atonement during Holy Week. Yesterday and this morning for the Holy Week services the Cathedral was too small; people could not get in, and a part of them had to stand outside. Not only the benches were occupied, but the places between the benches, and all the available space was used by some people who knelt down on the ground as they were unable to find a seat.

"The Novena of Our Lady of the Atonement for the month of April has again been a success. The note of this Novena was the great number of Communions; more than five hundred Communions being distributed."

VINEYARD MITE BOXES

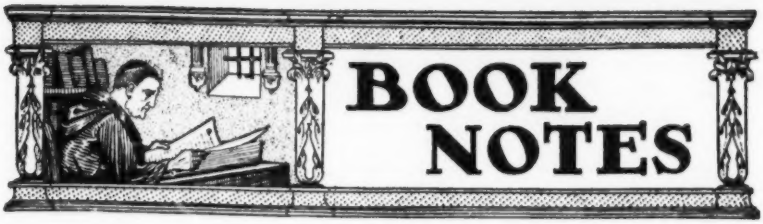
While the campaign is on to finish Our Lady of the Atonement's Church in the Philippines, we beg the friends of "The Vineyard" to continue their good work and their offerings in preparation for the next payment which will have to be made in November.

We sent out many Vineyard Mite Boxes to those who have already contributed, and we ask for these a convenient place where they will not be forgotten, so that small coin may be placed in them until they are filled and later on returned. These will help to create a steady income for the Fund.

If any of your neighbors should contribute anything towards "The Vineyard" we ask to be notified, and in acknowledgment we would be very glad to send them a subscription to THE CANDLE in case they are not already subscribers to any of our Graymoor Magazines.

As a result of the remarkable success in Dublin of the Dramatic Art section of the Father Matthew Feis it has been decided to promote a school of Catholic Drama by giving young playwrights an opportunity of having their plays produced in the Father Mathew Hall. The idea is to give young actors and writers, endowed with gifts, the chance of doing for Ireland what notable Catholic dramatists have done for France and Spain.

Ras Taffari, the regent of Ethiopia, who has been officially received by the French Government in Paris, asked to visit the Cathedral of Notre Dame. He was received at the Cathedral by the dean of the Chapter and by the archpriest. The architect of the cathedral showed him all parts of the building, but it was when he beheld the relics of the Treasury, the Crown of Thorns brought to Paris by Saint Louis, the fragment of the True Cross and one of the seven nails of the Crucifixion that the regent gave vent to his admiration, bending low and kissing with great devotion the cushions on which the relics lay.



The Catechist and the Catechumen. A Manual of Religion for Teachers and for Private Instruction. By Rev. Joseph A. Weigand, Member of School Board in the Diocese of Columbus. With a Preface by Rt. Rev. James J. Hartley, D. D., Bishop of Columbus.. 12mo. Cloth Net, $1.50.. Benziger Bros., N. Y. City.

Sisters and teachers will welcome this development of a system of teaching which will explain the elements of Faith in a manner entirely suitable for young children. Father Weigand here outlines improved methods which, by combining efficiency with a thorough understanding of the child's mind, will lighten the burden of the instructors.

The teacher is provided with an explanation of doctrine to be used in conjunction with the Baltimore Catechism.

A Simple Course of Religion For Little Ones Preparing For First Holy Communion. $4.00 per hundred, the author and publishers the same as the above, Catechist and Catechumen.

Revision of the Baltimore Catechism. By Rev. M. V. Kelly, O. S. B. of St. Michael's College, Toronto. Paper covers and type are of the well known Baltimore Catechism series.

Unquestionably a called for departure, not in matter, but in method. It follows the now well established principles of catechetical pedagogy which the older Catechism prepared by the Third Plenary Council of Baltimore never claimed to possess. It does away with long and involved sentences, eliminates words "big" and unfamiliar to children, and rejects all abstract terms. In this way the attempt to elucidate the text by means of glossaries and "word meanings" is avoided. May it run into many editions and become widespread in use.

Hints to Preachers. By Rt. Rev. Msgr. Hugh T. Henry, Litt. D., L. L. D. Benziger Brothers, New York. 1924. Net $1.90.

What shall I preach about? How long shall my sermon be? Where shall I gather material? Questions, such as these, are heard quite frequently in priestly circles. "Hints to Preachers" makes ready answer. The volume is a reprint of articles written as inspiration and leisure suggested to the author and published casually in The Ecclesiastical Review. It does not pretend to be a formal treatise on Homiletics, but it covers the homiletic field thoroughly enough and, what is more inviting to the reader, attractively.

Talks on Truth For Teachers and Thinkers. By Thomas Hughes, S. S. Longmans Green, New York. $3.00 net.

This is a thoughtful and profound dissertation on deep truths. We give several of the chapter titles: **The Rational Instinct to Pray, Truth and Doubt, Pragmatism, Good Faith.** These high matters are set forth in the old scholastic form of a dialogue, in this instance **Benjamin** and **St. Victor.** One is irresistably reminded of St. Anselm's matchless **Deus Homo.** We are far from desiring to give the impression that the book is "dry," it is not.

Teens and Twenties. By Mary D. Chambers. 12 mo. Cloth. Boxed. Net, $1.50. P. J. Kenedy & Sons, New York.

Emerson once said, "Many times the reading of a book has made the future of a man." After a careful analysis of Mrs. Chambers' **Teens and Twenties,** a book for girls and young ladies on the Art of Cultivating Character, Good Manners and Cheerfulness, we say unreservedly that this is **par excellence** the book to give a young Catholic girl or any girl. Mrs. Chambers does not assume the role of the elderly critic, but very kindly and very understandingly she does play the part of teacher. The key to the contents of her book is found in the sub-title "The Art of Cultivating Character, Good Manners and Cheerfulness." She discusses the problems that worry young girls, as well as mothers, such as those of etiquette and appropriate dressing, of recreations and the boy. If those in their "teens and twenties" follow the sound advice of Mrs. Chambers, their deportment will be more cheerful and more charming, and their character will be stronger.

The Secrets of the Religious Life. Translated by Mrs. Oliver Dolphin. Macmillan Company. New York. $1.00

This valuable book is intended primarily for those who are living in religious orders and congregations. With a beautiful simplicity and charming directness the conduct proper to a religious is appealingly delineated. The concluding chapter, Portrait of a Good Novice, will, in itself, prove of invaluable help to the beginner in the religious life.

Its anonymous Author lived in Lyons at the time of St. Francis de Sales. That it is written by an experienced director of Religious is very evident and indeed, as the sub-title states, it is written "to a fervent Novice by her Spiritual Father, a member of the Society of Jesus." It has held its place while hundreds of similar books have disappeared, through the sheer sanity if its counsel and its exquisite spiritual atmosphere.

Religion—Four Courses. By Roderick MacEachen, D. D. of the Catholic University. MacMillan Co., New York. $1.00. The Foreword strikes the keynote of the book:

"From the preceding courses you have caught the spirit of our holy religion. It is the spirit of love—the love of God and the love of mankind. You have, from the beginning, realized that God is our Father and that He loves us with an infinite love. The thought of that divine love has become deeply rooted in your heart, and from it has grown your ever-increasing love for God.

"The time has now come when you are to reflect especially upon the manner of showing forth by your lives, the power of God's love and bounty.

OUR REQUIEM MASS LIST

The following is a list of Deceased Subscribers and Near Relatives whose deaths have been reported to us during the last month. The list is restricted to those who die within the subscription year. For them Collectively a Set of Thirty Masses will be said by a Foreign Missionary priest. The number thirty has been chosen because the custom of saying this number of Masses for the repose of a single soul is very ancient, being commonly known by the name of Gregorian Masses. Since these have proven so efficacious for the individual, a set of Thirty Masses said by one priest on thirty consecutive days must also prove efficacious, although the number of souls prayed for be many, for the power of the Holy Sacrifice is unlimited:

Rev. Joseph Wehrle, Michael Fayne, Mary Preuster, Anna Steiner, Ferdinando Ranzone, Rose Ann Ready, William S. Ryan, Daniel Courtney, Michael Flynn, John A. Corcoran, Mary Kennedy, Mrs. Ross Polly, Mr. and Mrs. Shea, James H. Jenkins, Mary Hines, Mrs. Mary Gilsenan, Paul Henry Newell, Nap Gay, Mrs. Mary Zech Geiger, Augustus J. Zech, Mary Faust, Charles W. Zech, Elizabeth Franz Al-Bann, John Carrig, Charles J. Bauer, Rose Becker, Grace M. Johnson, Mrs. Elizabeth Molloy, Mary McAlooy, Anthony Mertz, Mrs. Catherine Vogt, Mrs. Bridget Gaugan, C. J. Coss, Mrs. Sarah Connery, Cornelius Shine, Mrs. Hoffman, Augustus Heitel, Lena Grennan, John Claughsey, Mr. and Mrs. Thomas Beahan, John Finerty, Hugh Harley, Katherine Pidgeon, Mrs. Alice Converse, George Sturgis, Philip Klingensmith, Earnest Lehman, Mrs. John Devlin, Robert Strogen, Mary Madden, Mrs. D. Brady, John Kennedy, Mrs. J. J. Gehring, Mrs. W. Binder, Mrs. Catheen McGuire, Bridget Cloonan, Thomas McGrath, William Shaughnessy, Elizabeth Mahoney, Joseph Wernke, Mrs. Ellen Barrett, Mrs. F. Westhoven, John R. Tarr, Anna G. McCullough, Mrs. Mary Treanor, Helene A. Kane, Mrs. Margaret Lolan, John and Mary Appolonia Allarding, Joseph Snyder, Francis Schmitt, Michael Schmitt, Michael J. Griffin, Margaret Macken, Joseph Heimler, Mrs. Kate De Giovanni, Elizabeth Artingstall, Thomas and William Boland, James Ward, Hugh Tully, Ellen McShane, Thomas McDermott, John McCarthy, Mrs. Ida Hartung, Mrs. Mulcahy, George Bahlman, Theodore Fuehne, Frank Williams, Anna R. Middeke, Matilda Melia, Annie Lightfoot, Patrick May, Elizabeth Horley, Pearl Paul, Alice Duerden, R. Charles McAvoy, Jane Dobson, Dennis Kiley, Sarah E. Reichert, Theresa Heimerl, Thomas Reilly, J. A. McDermott, William T. Ward, Jordan Neary, Mrs. Hardison, Sr., Collin James Elliott, Mrs. Mary Ann Hussey, John Bocage, William Tigue, Mrs. Bridget McCarthy, Charles Murray, Frank T. Brown, M. Egan, Mrs. Victoria Infanger-Zurfluh, Anna Sheehan, Bernard McCallion, John O'Donahoe, Mrs. Etta Swift, Charles Pellenz, Mrs. Mary Pellenz, Mary E. McLoughlin, Joseph Crampton, Mrs. M. F. Crampton, Mrs. Patrick Gavin, Mrs. B. Chetwood, Gertrude Cecil, Lillian Godfrey, Mrs. John Blaser, James H. Jackson, Mrs. Bridget Laffan, Mrs. McCormack Ryan, J. R. Jones, Mrs. B. Chetwood, Alice Cunningham, Margaret Grady, Richard P. Hagan, J. Sears Cooper, Charles Grimm, Ella G. Dwyer, Mary J. and Hugh Donnelly, Mr. and Mrs. Edward Rooney, Mrs. Elizabeth Sweeney, James McDonough, Carton McCarthy, Mary E. Murphy, Gerard Maher, Wm. John Bath, Mrs. S. Waier, Lawrence Doherty, Eugene D. Wood, Delia McNally, Minnie Bergen, Gerald Maher, Wm. John Bath.

Lux Perpetua Luceat eis, Domine

SHE ATTRIBUTES IT TO THE POOR SOULS

T. R. S., Long Meadow, Mass: "*The enclosed one dollar is a Mass for the Poor Souls which I promised to have offered at the beginning of the year. My sister's condition was so hopeless at the beginning of the year, and her mind was continually unbalanced that I promised as long as I lived and worked that I would have a Mass offered for the Poor Souls each month. Thank God, since the middle of August she has not had a break, and I know it is through the intercession of the Poor Souls she has felt so good.*"

Pope Pius granted a farewell audience to Archbishop Hanna of San Francisco before his departure from Rome for a tour, after which he will sail for the United States September 10.